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THE NEW THOUGHT SIMPLIFIED

HOW TO GAIN HARMONY AND HEALTH

BY

HENRY WOOD

AUTHOR OF "IDEAL SUGGESTION," "STUDIES IN THE THOUGHT WORLD," "THE SYMPHONY OF LIFE," ETC.

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THE NEW THOUGHT SIMPLIFIED

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PREFACE.

It frequently has been said that presentations of the New Thought are made in terms not readily intelligible to beginners. In the nature of the case, it is not easy to set forth a psychological and idealistic system so that it shall be lucid to all.

It is also true that there is a decided though often unconscious inclination among the exponents of any movement to fall into a mannerism which is distinctive. Writers upon the New Thought are no exception to this rule.

In this volume, the author does not claim to be exempt from such a tendency, but simplicity is his earnest aim.

It is hoped that many who heretofore have been prevented from a careful investigation of the New Thought may be

able to grasp much of its inner spirit and substance through an attentive perusal of these pages.

A plain rehearsal of the foundation principles is followed by some comments upon their relation to other systems. An appendix is added containing a few suggestive lessons in the most practical and experimental form.

H. W.

CAMBRIDGE, 1903.

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THE NEW THOUGHT SIMPLIFIED

"IT WHISTLES ITSELF."

A BOY who was whistling loudly as he walked down the street was told to "stop that whistling." He replied, "I ain't whistlin'; it whistles itself." It is much so with a large part of the thinking that is done. It thinks itself.

The aforesaid boy was almost as automatic as another kind of whistling buoy, though his whistling was less useful. As the winds and waves set the buoy into action, so the automatic thinker thinks, mainly because something stirs him from the outside.

There are mechanical automatons made in the shape of a man, which, by proper

winding, not only will whistle but play a musical instrument.

Who wants to be an automaton?

Ready-made thoughts are much like ready-made or second-hand clothes. They do not fit. If some one hits me, the ready-made thought says, "Hit back." *I* do not say that, but the automaton puts in his oar and answers for me.

Am I going to do my own thinking or let an automaton do it for me? Automatic thinking is not wise, well proportioned, or helpful. One cannot tell what it will bring. There may come:

"Black spirits and white, red spirits and gray,
Mingle, mingle, mingle, you that mingle may."

The witches' cauldron in Macbeth did not contain a more ill assorted mixture, and the

"Something wicked this way comes.
Open, locks,
Whoever knocks!"

of the second witch well illustrates the invitation of the automaton to all comers.

As thinking is the fountain for all action, it should not be turned loose to run at large. What a disorderly mob of thoughts smuggle themselves into the mind! Stand at the gateway of consciousness and see the procession enter. Could it be pictured upon a moving panorama or be acted upon the stage, what a dramatic medley would appear! It is all because they *think themselves*. It is true that but a small part of them ever reach the climax of seen form, but they all tend that way, and are fluttering to get loose. Every one of them wants to be hatched, have a body and try its wings. Those which succeed will have the stripe and color of the average that is within.

The brain is like a menagerie. Its caged mental forms bear close resemblance, in their nature, to various beasts, birds, and reptiles, tamed and untamed, gentle and savage. Perchance there may be a side-show of monstrosities, but we will not look in.

Mind is peopled with all this motley assembly because it has left the door swinging on its hinges and the windows wide open.

The governor has abdicated, and the door-keeper is off duty.

A mind floating in a chaotic sea of thoughts, without a ruling aim and positive ideal, is like a rudderless ship, at the mercy of winds, waves, and breakers.

THOUGHT HABIT.

WE are all creatures of habit. A deep rut is worn by a meadow brook because it has run in the same channel for a long time. It is no less true of a thought channel. In either case it is not easy to turn it into a new course.

Habit is a natural and universal law. As applied to thought, if we understand and control its action, it will perform wonders for us. Like an intelligent and trained assistant it multiplies our ability and builds our character.

On the contrary, if we carelessly yield to its rule, it becomes tyrannical, and we drop into servitude.

Thoughts of all sorts come trooping along and knock at the door of mind. They are of all shades and qualities. There are the high and the low, the good and bad, the selfish and unselfish, the pure and impure,

the sickly and healthful, the fearful and courageous, the God-like and devilish, thoughts of love and hate, of cheer and despondency. Which will we admit? Each one that we receive makes its distinctive mark upon us. Like a line of customers in a bank each one leaves a deposit.

We invite some favorite thoughts into our inner reception-room for a longer stay, and make them at home. Avoid this unless you wish to become like them. We sooner or later manifest the effect of their company. Intimacy continued fastens their habit upon us.

These inner companions influence us far more than our nearest personal friends. The latter are comparatively far away; the particular thoughts of which we cultivate the intimacy gradually give us their features, their accent, and all their mannerisms.

Thoughts steal in that we have not consciously invited. They will not always depart by word of command, but they may be elbowed out by others which we choose, if they have not become too intimate.

Thought habit is character. You are what previous thinking has made you.

"Ill habits gather by unseen degrees,
As brooks make rivers, rivers run to seas."

Get out of unwholesome ruts. It matters not whether they were made by past dogmatisms, by heredity, by other people, or by yourself. Their walls on either side are hardening.

Be your real self, and you will be original. Originality draws the world together in love and mutual appreciation. Each then finds outside just what he lacks in himself.

Truth follows no rut. It is better to search for it than to walk in the groove of some leader's estimate of it. New Thought exponents are no exception.

You must have *your own* New Thought, rather than that which belongs to some one else.

There is too much "I am of Paul," and "I am of Apollos."

The genuine New Thought which you

seek is impersonal until it becomes personal in you.

Other opinions and standpoints are good as aids and suggestions, but final *authority* should be within.

Your own religious denomination, political party, class or union is yours, because of concentrated and habitual thinking. You have entertained (how significant the word) fifty favorable thoughts in the line of your own association as often as one regarding that of your neighbor.

You have created your own horizon.

You think that you think as you do because it is reasonable, true, or wise. But you have neighbors equally intelligent and conscientious who think the same of their respective systems. Each has taken on the color and quality of his own habitual thoughts. That is the cause of his own present views, but you cannot make him believe it. The old saw is true —

> "A man convinced against his will,
> Is of the same opinion still."

What has been called the will is simply concentrated thought along a given line.

But it would be absurd to claim that people never change and make a new departure. In practice no working principle can be pressed to an extreme. Never before was there so little dogmatism and so much openness to truth, for its own sake, as there is to-day.

As people learn the nature, extent, and power of thought habit, there will be a still greater advance.

What we call physical habits are really thought habits. Thought results in action, and the same thought repeated causes a repetition of the act. Even the automatic act is always the result of the automatic thought. No man walks until he thinks walking, even though the thought becomes unconscious as he takes step by step.

Man is man because he is a thinker. His action, simple or habitual, is only thought made visible.

An occasional inventive genius has spent

his life in an effort to invent mechanical perpetual motion. But everyone already has it within. When the thinking faculty is once set in motion, the same impressions tend to repeat their circuit indefinitely.

THOUGHT SELECTION.

IF one goes to market to buy the materials for a good dinner, he will carefully choose things of a superior quality. Not only the enjoyment of the meal but its nourishing qualities depend upon the right selection. One will go into detail as to the different cuts — if he be a meat eater — and note the species, soundness, and ripeness of the vegetables and fruits.

Who wants to eat decayed meat or unsound vegetables?

We value our bodies, and strive to supply them with food which is favorable to health, and easily digestible.

While the right combination for a good dinner is desirable, the quality of the finer and more complex food for the mind is of far greater importance.

Dyspepsia of the stomach is bad enough, but mental and moral indigestion is much

more serious and persistent, and often brings the first-named disorder in its train. The mind can be stuffed, starved, or poisoned as truly as the body.

Feed a boy upon nickel or dime novel thoughts, and if he does not provide himself with pistol and knife, and seek adventures, he will, at least, have strong impulses in that direction. If the seductive doses are continued he will grow into a bundle of living disorderly forces. If he devour tragedy he will become tragic inside, and some of it will break through the crust of restraint upon small provocation. On account of bad feeding there is often a seething mass of uncivilized impulses which are only hidden by a thin civilized veneer.

Mental hunger is insistent and will have food, be the same good, bad, or indifferent. It is generally made up of negative and fugitive thoughts.

Every thought is a force, and if our vision were keen enough we could, perhaps, see them thick in the mental atmosphere which surrounds us, and distinguish their quality.

Thought selection is not only important in character and action, but its influence permeates the body and regulates or affects every physical function. Sickly, evil, or angry thoughts tend to natural expression in a sickly body. Fear and depression also pull down and weaken. The process is not rapid, and so we do not ordinarily trace the connection. A "fit of the blues" will cause indigestion, and the latter sensation will react upon the former and intensify the color, but it was wrong thinking that caused them both. The blues with their whole uncanny brood never come unless they have been invited.

The condition of the present is always the natural outcome of the past. It is absurd to blame chance, and still more so to call it divinely sent. It is vastly better to own up and admit that we did it with our "little hatchet" — thought.

We have a kind of thought reservoir in which are stored all the mental impressions of our past life. Though they may have passed out of memory, each forms a part of

what we are to-day. Under some unusual conditions, and especially in the case of persons who are in process of drowning, all the details of past thinking are flashed like lightning before the consciousness. Because thought is creative, great care should be taken in its regulation. In a chemical mixture every drop modifies the compound, and so every thought adds its sweetness or bitterness to the life and character.

As the letters and words of a book are formed and arranged to express the ideas contained in it, so by a law that knows no exception, the body becomes "a living epistle known and read of all men."

How wonderfully complicated is every mind, and its body is an exact correspondence. Every detail of the unseen part is seeking to reflect itself in the physical features and organs of every degree.

We are "fearfully and wonderfully made." Rather we are constantly making ourselves, and this is what makes our responsibility fearful and wonderful.

Every one is suffering from the mistaken

depressions and inharmonies of the past. We cannot wholly change at once, but we can begin to look upon the bright side of things, and so fill the mind with cheerful affirmations and aspirations, that pessimistic thoughts will find no standing-room.

Everything around us takes on the aspect with which we have clothed it by our thought.

The mind has its sunny rooms, and also apartments of gloom and antagonism. It is a great mistake to think that you must live in the letter of everything as it comes. Choose your own company and abiding-place.

As the sculptor skilfully wields his chisel to release a beautiful statue which lies imprisoned in a block of marble, so your symmetrical thought may gradually mould an expression which is divinely fair.

Select thoughts of harmony, love, cheer, good-will, health, purity, and beauty, and just in proportion as you hold them they will displace and crowd out their opposites. You thus command the situation if you

will. But "eternal vigilance is the price of liberty."

The real world in which one lives is his thought world, and not the mere things that are about him. Just think of creating your own world!

THE LAWS OF LIFE.

EVERY action and thing has its laws. If you pinch your finger it is a law that it hurts. It is a good law. Were it otherwise you would grow careless, and pinching might finally leave you without any fingers at all.

Perhaps the greatest discovery of recent times is the truth that we live in an orderly universe. Nothing happens. There is no such thing as chance. Everything has its cause, and in turn it becomes the cause of something else.

Were it not for the fact that we have the power to re-form, and in a deep sense to re-create, we should be the helpless victims of fate. The revolving cog-wheels of law would bind and make us slaves. But we have power and may be victors. We use law, and it becomes our efficient helper. A man may lift a few hundred pounds, but

by calling to his aid the law of the screw or the windlass, he will raise tons.

The law in the nature of things is not at all like any arbitrary or legislative rule or regulation. The former acts from within, and is constant and reliable; while the latter is uncertain in action and unreliable in application. The law within things is divinely constituted method.

It is our high privilege to find out the lines of orderly action and to make them serve us. Knowledge of their nature gives wonderful re-enforcement in every direction. But we must do things in their way.

Steam has certain laws or methods of action. We study them and work in harmony with their habit, and the result is a splendid steam-engine of sufficient power to drive a great modern liner across the ocean. But if we work against their peculiar ways, the same steam may either go to waste or exercise its explosive power, and thus punish us for our lack of knowledge. It is able to multiply our capability if we let it help us in its own way.

All forces are beneficent when properly employed. But the good thing when misdirected, becomes what is commonly called evil.

We are constantly gaining new knowledge of the laws of life. They gradually make themselves known to those who earnestly search for truth for its own sake. We must be plastic learners, and not try to impose our own views, much less our prejudices.

Every natural power within us is helpful and recuperative, and when unobstructed is always working for our salvation. Were it not for some violation of the laws of health we should never be ill. Disorder never is sent upon us from the outside. The conditions for its manifestation are always self-made.

Perhaps there is an epidemic of colds or grip. The prevalence of the condition only furnishes an easy occasion for us to become victims, but it is never the cause. That is always within, and is sometimes called susceptibility. Unless invited it can never

touch us, but if we are carrying about a lot of grip kindling it may be set ablaze from the outside. Suppose that through high thinking, together with a reasonable observance of the laws of hygiene, our bodies are pure and not clogged or overloaded, the grip sparks from the outside will find nothing to ignite. So with disorder in general.

Every natural force in the world, within or without, will work in our behalf if we give it free co-operation. Our unwitting obstruction causes the friction which is so universal. God and nature and all things are friendly — yes, still more, loving — but we cannot realize that great truth until we vibrate with them.

It is our mental attitude which furnishes us with all our enemies. The scriptural injunction "Love your enemies" applies not only to persons but to things and circumstances. The moment our love goes out toward them they cease to be enemies. There is a new relation, and in the highest sense they are conquered. The law of non-

resistance which Jesus taught has been signally misunderstood and unappreciated. It is not a weak surrender, but the scientific way of overcoming. To the ordinary mind, whose only idea of mastery is through force and antagonism, this law seems like a paradox. To "Love your enemies" is looked upon as a kind of goody-goody, impractical and impossible abstraction, obtainable only in some far-off millennium. It is rather a scientific overcoming force, available here and now, and its power is found in the fact that it is in accord with the laws of our own constitution, including mind and body. In regard to physical health alone, there is nothing so healing as universal love and good-will, and nothing so harmful and disorderly as envy and antagonism. Pride lays the blame everywhere else, and tries to get rid of the natural effect by medication.

Let us make a concrete illustration. If you awaken to-morrow morning with a fever do not say or think: "An enemy has taken hold upon me; it is a calamity; I am so unfortunate; I am afraid it will be too much

for me; what a heat I am in!" Such feelings will only tighten its grasp and aggravate the pain. You thereby make yourself its subject and victim. It then becomes a positive force and you the unwilling negative recipient. Instead of this: "Love your enemies."

Suggest to yourself: "This experience has a good side. I have broken some laws, and this friendly messenger comes to call my attention to that fact. I will not fight mere symptoms, but interpret them and divine their cause. The feverish condition is nature's quickened effort to throw off obstructions. I will aid and not repress this effort. Under just these circumstances, I am thankful for this teacher. Its sensations are not agreeable, but these are merely upon the surface. I am undergoing purification, and despite its pains am thankful. I will not try to dodge this corrective penalty through the use of semi-paralyzing compounds, for they will not cure, and while they seem to relieve temporarily, they really will increase the friction. Rather

I will come into reconciliation with this inner judgment."

When such self-suggestions are firmly and deeply held, the main purpose is accomplished, and the body soon will fall into line; and the messenger, which at first seemed so hostile, will bow himself out with his former scowling features smiling, for he goes as a friend.

The above hints must not be misunderstood. The fever in itself is not a good thing, and should not have been invited. Suffering and friction are not to be sought as a means of grace, but they never come except to purify, and when we need purification they are good. Their pains come to teach us not to get into the same condition again, and no less severe experience would thoroughly bring home the lesson.

If one will get angry, or if he will eat a large quantity of hearty food before retiring for the night for the momentary gratification of his palate, nothing less than some rather marked or severe disturbance will keep him from doing so again. Under such

circumstances the disturbance was a kindly affair.

When people find that all sins, spiritual, mental, ethical, and physical, are debts bearing compound interest, they will be more careful about committing them. Every violation of law has within it the seeds of its own punishment, and they develop as a natural consequence. The judgment is through an inner tribunal, and it is not vindictive but beneficent. It comes to save people from themselves, and is more friendly to their own welfare than they can imagine.

We make our own conditions. In proportion as you regard everything as your friend it will lend you its aid.

But this, like every other general principle, cannot be hastily carried to an extreme. Take the weather for illustration. It is the cultivated and permanent mental attitude that will gradually make all kinds friendly. We cannot momentarily love a rain storm and thereby get the benefit of the thought. To realize the normal goodness of all kinds of weather, a settled prin-

ciple in that direction must have been developed through affirmation and a working capacity.

As we give the laws of life, both mental and physical, free course through us they yield a rich blessing in strength and harmony. Through a non-resistant attitude toward all things we lubricate life, dismiss friction, and thereby make existence a privilege and delight.

HOW TO GET INTO THE NEW THOUGHT.

MANY people say, "I think the New Thought is a good thing, and I would like to share in its benefits if I only knew how to begin. I have heard and read *about* it but that is not being *in* it." They are quite right, for indeed it is a very different matter.

Very likely they have some relative or friend who has been healed from a severe chronic ailment after a long and vain trial of conventional systems, and such a demonstration arouses interest and desire. But perhaps, after a little effort, they give up the pursuit, and except for some slight intellectual appreciation drop back into the old rut. There is no half-way work about the New Thought.

Can one get the full benefit of a strong life-giving current by simply wetting his

feet in the shallows? One is reminded of an occasional timid bather who stands dancing and shivering on the sea-beach, for fear of a chill, when a bold plunge would dispel the imagined sensations and bring a refreshing glow. Could one develop a broad chest and hardened muscle merely by reading a good treatise on physical culture, or by paying an occasional visit to a gymnasium merely to look on? Or could one expect to become an expert pianist if he omitted the scales and all preliminary finger exercises?

If you are to get into the New Thought and get it into you, you must, for a time at least, make it the leading subject of consideration and desire. Suppose some one should suggest that it had become "a hobby." Fear not. Even a hobby may have value beyond estimate.

Not that any extreme and one sided development is commended, for the pure New Thought is sane, normal, and, in a true sense, conservative. But there must be a strong habitual cultivation of a higher con-

sciousness which will be powerful enough to supersede the ordinary objective and materialistic trend of thought. An earnest and persistent effort will be required.

When one devotes himself to the highest endeavor lesser things are not only added, but they fall into normal and beautiful proportion. The sunshine from above gilds all nature and sends down its beatific glow upon material things, and so the higher consciousness ennobles and purifies all the common pursuits of life.

Specific directions for concrete and systematic individual development will be found in the appendix to this work. Mental and spiritual gymnastic exercises, in the form of Suggestive Lessons, are there outlined for daily use.

In the present connection, some of the logical reasons for the affirmation and repetition of ideals which one desires to actualize, will be considered. Such exercises are of vital importance as a means of growth, and as an introduction to the inner

mystery and uplift which are contained in the New Thought.

The points which have been brought out in the previous chapters regarding the cultivation of the thinking and imaging faculty are preliminary and pertinent to the systematic training of the consciousness. The working force of these principles will be increasingly appreciated and realized.

The heart and essence of the New Thought can be most readily acquired by what is known as "going into the silence." No amount of intellectual study can reveal that which only can come through spiritual perception and feeling.

The observance of seasons of quiet communion and aspiration gradually introduces super-sensuous experiences that give one glimpses of spiritual harmony and reality which will at length become subject to command.

By a quiet and reverent effort one may abstract himself from material things and unbar the doors and windows of his spiritual nature, and divinity will illumine every

apartment. The living Christ is within man, and upon invitation the divine touches the human.

We may relax all tension and make the whole attitude passive and receptive. If we invite spiritual influences they will flow in as naturally as air inclines to a vacuum. What a glorious experience! The "still small voice" may become audible to our inner hearing.

Can we have the "Holy Spirit" upon such easy terms every day? Perhaps we have thought that it was "sent" only upon rare and unexpected occasions.

How puny and unreal the seen when compared with the unseen! We give ourselves to the sensuous, and thus practically worship it. Is this not idolatry?

We need freedom. The human family is in slavery to material things. Why should the higher be in subjection to the lower?

Our minds are so crowded with objective facts and events that there seems to be no room for the higher consciousness. We must at times push back the clamoring

world which presses to monopolize us, and also strive to displace physical imperfection and sensation. It is profitable often to forget the fleshly organism and think of one's self purely as a spiritual being.

Let the soul come into loving and conscious contact with the Omnipresent Spirit — which is God. The infinite life is waiting to take up its abode with us, and it includes health, love, light, and strength.

We are not to expect something later, but to realize that the Presence is with us *now*. This brings conscious Reality. In proportion as ideals are concentrated upon they will photograph themselves upon the living soul. Every moment that one earnestly engages in such spiritual athletics his higher nature becomes more robust.

The vibrations of Truth should affect every note in the human octave. Every nerve and cell must be made responsive.

Do not expect a miracle. The beneficent results will be a natural growth. Progress is in accord with law and the faithful use of means. It is exact and scientific.

A strong man can be cast out of his castle only by one who is stronger. The old current of thought may resist the new, and some commotion will result. This is encouraging, for it shows that one has hit the mark. Former impressions of weakness, fear, and disorder often seem to take on a kind of personality, and they will make a fight against being turned out. The obsessing, unclean spirits, which Jesus cast out, made a strong resistance, and did not vacate their hiding-place until forced to do so. The principle has a wide correspondence.

As the old consciousness contends with the new, "ups and downs" will be probable, and such an experience indicates progress. It is much better to be deeply stirred than to stagnate. If former disorder flames up anew after some progress has been made, the outburst will be but temporary. Welcome the commotion as signifying a positive advance.

The usual difficulty with those who are desiring to possess the New Thought is the

lack of persistence. In the embodiment of such an ideal, "eternal vigilance is the price of liberty." If one loses his footing, he must not remain prostrate, but rise and push forward. Educational compensation will be sure to follow. Every reaction will be less intense, and every succeeding uplift will be higher.

Any wakeful hour at night furnishes an opportunity for spiritual exercise and growth which one cannot afford to lose. Bid adieu to the material world of events and anxieties and send the consciousness aloft among higher harmonies and ideals. They are all *within*, and if latent are only waiting to be awakened. The highest exercise of the human soul is in aspiration, and in communion with unseen verities. No one should allow a procession of the common objective thoughts of the day to pass and repass through the corridors of the mind at night. Such a habit leads to insomnia. At such an hour, the world with all its turmoil should fade away in the distance. Upon retiring turn it off as completely as you

do the gas or electricity. Keep company with the Universal Spirit. Practice will steadily add to one's ability in these silent gymnastics. They are what may be termed scientific prayer. Through the use of such means, thousands to-day are rejoicing in a measure of harmony and strength which is far in advance of any former attainment.

It is obvious that the practical application of these laws and the cultivation of the super-sensuous state, as a healing agency, is especially applicable to depressions and disorders of a nervous, chronic, and protracted nature. Some time is required for growth, which may not be practical in self-application for disorders of acute and rapid type. But even in such ailments, the principles can be introduced in combination with hygienic and other rational appliances with great practical and potential profit.

The body was not made for disease, but for the use of the soul — the man. Disorder is an invader, a thief, and has no claim. Order it to vacate, for there is no spare room

to put at its disposal. It is a shadow, a hollow impersonation of fear and weakness materialized in appearance. It cannot stand the light of truth.

Stop a moment, look within and listen! The whole creation works through and in thee! Thou art one with the life, essence, and cause of things. Thou art a part of that Primal Force in whom. and by whom, all things consist.

An unlimited field for the New Thought is found in the way of prevention. This is all-important, being vastly more valuable than cure, though far less appreciated. But great as is the value of physical harmony and improvement, they are of far less moment than the growth of soul and the unfoldment of the higher selfhood.

TWO DIFFERENT MINDS IN ONE.

WE are well aware that people change their minds, sometimes in very marked degree. The alteration may be so great that we say: "He seems like a different person." Perhaps the ruling motives, purposes, and moral tone have undergone a radical reconstruction.

But can one have two minds at the same time? In another way and in a very important sense, yes. Though man is a unit, he is made up of unlike elements. He combines two kinds of mental activity which have a different office and method. While most intimately related, at times they seem to act quite independently of each other. They are classified as the conscious and the subconscious minds. It is of the highest importance that they should be co-operative, efficient, and harmonious.

We all are well acquainted with the con-

scious mind, for it is ever with us in the unending present. With it we reason, think, and note whatever takes place. While it is relatively upon the mere surface, it includes a state of awareness of its own continuous activity.

Turning to the subconscious mind (that which is under or below the conscious) perhaps we best may liken it to a great covered reservoir in which is stored up the total aggregation of past mental states and activities.

The conscious mind is so immediately before us that we cannot help watching its ever-flowing current. But the more silent subconscious counterpart, with its uses, opportunities, and educational methods, is far more hidden and mysterious. There has been much speculation among students of psychology regarding its scope, action, and significance, and naturally some disagreement. But as the mission of these suggestions is in the line of every-day utility and practicality, we shall confine ourselves to what all ought to know, and state it in as simple form as possible.

The subconscious department — called by some the subjective mind — is a growing and ever unfinished depository of thought, emotion, and experience. In proportion as its laws are understood, it is susceptible to discipline and improvement. It includes the sum total of past states of consciousness, which, though laid away, remain intact. Like any other accumulation of slow growth, its quality is subject only to gradual change. At special times, it or some part of it comes to the front, and for the time being seems like an independent personality. It may reason, hope, fear, love, hate, or will, all below the surface of the conscious mind, the latter being unaware of its special operations and conclusions.

This hidden partner acts automatically upon the physical organism, and subtly directs all that class of activities which we call involuntary. For instance, we breathe when we do not consciously think about it, but we may modify breathing either by putting the conscious mind upon it directly, or indirectly through the education of the subconscious faculty.

This submerged intelligence recognizes external facts, conditions, limitations, and even contagions, on its own account. One therefore may "take" a disease and be unaware of any exposure. The subconsciousness, through the past influx of conscious thought, unwittingly has formed the habit of fearing and expecting it, and it is this receptive condition which admits the invader. The mere inert matter of the body is but an incidental and passive factor in the transaction. The bodily clay is never an actor, but always acted upon.

A cistern may have a stream of water constantly flowing in, and this may be clear and sparkling, or foul. The quality of the great body of water on hand depends upon the character of the stream it has been receiving, and therefore the former can be changed only by a different quality of inflow.

In the same way the great accumulation of past impressions is constantly receiving new additions of conscious and current thought. What kind shall it be? Every

product of the imaging faculty is deposited, and not one is lost. Each thought not only goes out in objective vibrations — like a message of wireless telegraphy — but it also subjectively registers and deposits itself in the subconscious storehouse. It may be covered and forgotten, but it cannot be destroyed. The little rill of conscious thought is always flowing in; and, as in a chemical compound each drop adds something of its own shade and quality, so it is with mental accumulation.

In the light of these unchanging principles, what a responsibility is wrapped up in simple thinking! Every mental image is like a photographic negative which stamps its impress — not upon paper, stone, or steel — but upon infinitely more durable material. There is a continuous creation, and its products are ever living and growing.

Nothing has been so lightly regarded as a thought, and yet we are thinking outwardly to the world and inwardly into a safe depository. The "every idle word" for which men shall be judged, when rightly

interpreted, is both a startling and a scientific truth. The judgment is not a great arbitrary formality, but an inherent and close-fitting reality. Heavenly and hellish conditions are veritable products, and there is no way of escape through proxy or by means of a "scapegoat." [1]

We are now prepared to appreciate the tremendous value of the intelligent exercise of the law of auto-suggestion. It operates to change the quality of the subconscious mind. During the formation of thought habit, we can affirm ideals even if at first

[1] In the mystic symbolism of The Revelation of "St. John the Divine," it is written: "And books were opened, and another book was opened which is the book of life." And again: "And they were judged every man according to his works." The idea that this refers to a great dramatic judgment at some future fixed time is passing, but the subconscious constitution of man makes the truth clear. The divine tribunal is set up *in* man, and not in a great spectacular amphitheatre outside of him. A scientific interpretation of Oriental symbolism can be made only in the light of human psychology. The solemnity of a real judgment is not lost but brought home. Every man, or rather the divine element in him, is rendering a continuous and unending verdict. The sheep are passing to the right hand and the goats to the left. Every man contains and retains all he has been with growing emphasis.

the exercise seem mechanical, for practice will finally make it spontaneous. The product will be the true, the good, and the beautiful, and they will go on deposit.

Weakness, disorder, fear, envy, anger, and every negative or evil thing, never can burst forth and come into expression unless it has been stored up previously within. When fleshly coverings and limitations are removed we shall be like a ship which has a manifest nailed up, which plainly shows the composition of the cargo.

As the body is automatically responsive to the dominant subconscious quality, we should constantly suggest and affirm to ourselves the most wholesome physical as well as spiritual ideals. Faith, hope, and harmony must be created through constant aspiration. Think higher and yet higher. As rapidly as humanity, collectively, can do this, sin, sickness and inharmony will be swept from the fair face of the earth. Thinking is capital at interest, and pays in its own coin. It will be well to become a capitalist of this kind.

The cumulative energy of the hidden man, while automatically exact, is but very lightly appreciated. It is outside of, or rather deeper than, the reach of education, conventionally so called. But evolutionary ripeness is approaching.

Each high and positive thought is like a brick in a great edifice which finally towers up with intelligent design and beautiful proportion. With scientific accuracy, one may make himself what he will by thinking his thoughts into the right form, and continuing the process until they solidify and take outward correspondence. But careless and lawless mentation sets in motion forces which pull in opposite directions, and rending and discord are the result.

If we stand upon the shore of a lake we see only that insignificant portion which is upon the surface. Hidden beneath is perhaps ninety-nine hundredths of its volume beyond observation. In like manner the mind stuff which is out of notice contains layer upon layer and deep below deep.

If we meet a friend whom we have not

seen for twenty years we can recognize him only by a comparison of his form with his mental picture which we have carried for the whole period. We simply call this memory, but how much is included!

As occasion offers, we are able to plunge in and bring a collection of pictures to the surface, but these, all included, comprise but a mere fraction of the contents of the great hidden mental storehouse. At very rare times, however, some great emergency — perhaps most often observed in a drowning experience — draws back the subconscious curtain, and the conscious mind gains a quick panoramic view of the thoughts and transactions of a lifetime. This phenomenon, though unusual, is very significant. It proves that no mental impression has been obliterated. They are only temporarily out of sight.

We are led to conclude that the hidden counterpart is a compound of former wisdom and foolishness, logic and nonsense, and these work in a personal and independent way. It is a great unstable force to be

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dealt with. It often refuses co-operation with its lesser but more active and wise companion. It is very "set," and will change its opinions only by slow degrees. The conscious mind may be quickly and perhaps correctly convinced of some truth to-day, but by to-morrow the hidden man has rallied, reasserted its control, and things are as they were before. His momentum is very great. Often present conviction, be it never so well founded, is no match for it. Only by persistent repetition can the latter build a barrier that will hold. Win by logic some new departure, but soon the traditionary subconscious prejudice in favor of the old party, sect, or system, will regain its control. Early peculiarities often supposedly outgrown will again forge to the front in declining years.

The lazy and unresponsive hidden partner can only be brought up to the standard of the wiser and more alert conscious mind by continual concentration and self-suggestion.

The thought material which is created

for deposit must be better and higher than the old accumulation. The power of accomplishment is thereby invigorated and increased.

"Build thee more stately mansions, O my soul"—

Higher than all else, the conscious mind must learn to pour in a continual sense of the presence of the Universal Spirit of Wholeness (theologically called the Holy Spirit), and this will surely quicken, cleanse, and level up the hidden and lagging lower selfhood.

"AGREE WITH THINE ADVERSARY QUICKLY."

THE scientific and psychological accuracy of the fundamental statements comprising The Sermon on the Mount has met with but little recognition. The general impression is that the doctrines which make up that remarkable deliverance are high grade moral maxims, but impractically ideal. They are looked upon somewhat like rare gems, hung above our heads, quite out of reach. What is an adversary? Not usually a person, but oftener some condition, environment, state of the weather, dilemma, disease, or whatever seemingly is opposed to one's comfort. If rightly interpreted, the offender would be found within. Our own attitude determines our friends or enemies.

Jesus, with a full grasp of the laws of the human constitution, made statements which

were not simply moral and spiritual, but positively scientific in their exactitude. In reality, these varying aspects are but different sides of a unit. Through the belief that things are against us, they receive armament and are set in array. To illustrate: We form a theory that the east wind is unfriendly, and thereby make ourselves negative, not to the wind itself, but to our own idea concerning it. Shall one rise superior to ordinary environment and realize its potential goodness, or, through a slavish state of consciousness, gratuitously surrender? Not that extreme and miraculous results can be suddenly realized, but that great progress can be steadily cultivated. Endless variations of the same principle may be imagined, where by an irrepealable law the change of mental relation is fully reflected in the physical organism. "As a man thinketh in his heart, so is he." The body faithfully articulates, expresses, and manifests the ruling idea. The "Word," whatever its quality, "is made flesh."

All those manifestations in mind or body

which we call disorderly are due to violations of law, physical, psychical, or spiritual. Whether they occur consciously or through ignorance, the educational penalty, thus invited, at length puts in an appearance. Messengers, perhaps in the shape of a headache or a dyspeptic twinge, come to arrest our attention. Nothing milder would serve the purpose. We call them evil, count them as enemies, and wish to dodge the physical sensation. But their purpose is to teach us lessons and lead us to correct our mistakes. See them as friends, even though in rough attire, and with our change of attitude their bitterness becomes rapidly dissipated. So soon as their purpose has cordial recognition, their business is ended, and they bow themselves out. This is scientific healing. Though seemingly paradoxical, the enemy will persist just in proportion that it is *considered* an enemy.

The basic and fundamental principle to be recognized, is that the moral order is wholly beneficent and friendly, and nothing but our misinterpretation makes it seem

otherwise. We create our relations. As we love everything, everything will love us. If we carelessly stumble and fall, we should be foolish to blame the beneficent law of gravitation. It is the same with every other law, and this should spur us on in the search for truth.

We shall get back the faithful reflection of what we send out. If we think ill of one, the sight, and even the thought of him, brings an unwelcome shock. In effect, invisible telegraphic wires keep us in communication not only with material objects but spiritual entities, and currents of attraction or repulsion are ever passing over them. The stars, the sky, the rain, the temperature, the landscape, events, transactions, joys, fears, good and ill, all flash back reciprocal messages, which in quality are the echoes of those we send. But if a freight of base metal seems to come to us over a line of relationship, we can, through a spiritual alchemy at our command, transmute it into the fine gold of harmony and utility. The foundation of this power

dwells in the understanding that *every experience which comes to us*, negative or positive, seeming evil as well as seeming good, painful as well as pleasurable, is potentially, and may be actually, an aid in our spiritual evolution. Whatever comes is capable of being "a means of grace." If painful, it pushes from behind and below, thereby pleading with us to lift our consciousness higher. If ideal, it attracts us forward.

The local and smaller circumference of evil is surrounded and submerged in the larger environment of good. If one believes that "things are against him," he virtually confers adverse potency upon them. The relation which he has set up within himself, he thinks has been erected outside, by chance, fate, or perhaps the responsibility is placed upon "Providence."

Though the law of non-resistance is looked upon as weak and impractical, it is divine and conquers. "But I say unto you that ye resist not evil." Absurd! says the worldly policy. Again, "Love your ene-

mies." But there are no enemies, for love makes them friends. There is an objective world, but in deeper reality every man creates his own world. Whether here or hereafter, unlimited antagonism is hell. In proportion as one installs adversaries about him, he shrinks in soul and weakens in body.

People, classes, sects, and parties antagonize each other, not so much for what they really are, but for what subjective coloring makes them appear to be. Our relations are not only intimate with objective things, but yet more so with our own subjective creations. We are constantly setting up thought pictures in consciousness and making them our tenants and companions. They impress their quality far more deeply than do personal friends. Shall they be health, harmony, happiness, love, purity, and strength; or disorder, inharmony, malice, fear, sensuality, and weakness? As we choose, we make them at home and abiding. We adopt them, and they mould us. The same law that governs our relations with

outside things connects the ego with its own mental images. Linger in the presence of divine ideals, and you will become known by the company you keep. Lift your consciousness and dwell amid your own delineations of love, faith, purity, and goodness, and adversaries will dissolve. Glimpses will grow more frequent of the great Reality. "The pure in heart shall see God."

THE COMELY HUMAN BODY.

THE chief cause why our bodies give us so much trouble is that they have been dishonored in thought. Much of the religious teaching of the past has rated them as a hindrance if not an enemy to the soul's progress. We have blamed the body for our own mistaken thought concerning it. For centuries during the mediæval period the seen form was so maligned that mortification and even flagellation were regarded as its rightful portion. The whole monastic system which flourished for so long a time — now mostly superseded by a better thought — was based upon a supposed opposition between bodily vigor and perfection on the one hand, and spirituality on the other.

Another prevailing idea about the body, at the other extreme, is far more common at the present time. This is not due to

religious teaching, but quite the reverse. Practically, it is that bodily and sensuous gratification is the main object of life. Physical sensation, when of agreeable quality, virtually is the most desirable thing. If this condition prevails, it is only a question of time when it will turn about and punish its devotee. Pleasure turns to pain, and liberty becomes slavery.

Everything which is good in itself is liable to abuse, and abuse inevitably brings penalty. The body naturally occupies the secondary place, and when in this relative position, it is beautiful and orderly, and, in a higher sense, rightfully enjoyable. But when lifted by thought and consciousness into the first place, it becomes tyrannical and disorderly. Its normal place is to serve, rather than be served.

The capacity of the material self to absorb good things, which are exclusively upon its own plane, is decidedly limited, and when an attempt is made to crowd it beyond the natural point, it turns and rends its possessor, and owns him instead of being owned.

It is common to envy those who are very wealthy, because it is assumed that, as they can gratify every whim, they must be very happy. They can get everything there is out of life, and what more can be desired? If such an attempt be made, they really get the least, even out of this material existence. The life is lost in a misdirected effort to save it. Attempt to gain a monopoly of the lower kind of pleasure for its own sake, and the result is certain disaster. The world in general is making a grand chase after a kind of pleasure which is only theoretical and deceptive. But in ideal and spiritual realities, unlimited possession and capacity are quite possible. These include everything of a lesser grade, and each is good in its own place.

The remains of the spirit of asceticism are yet much in evidence among religious institutions and dogmatic systems. In varying degree the body is assumed to be common if not unclean. It is looked upon not only as a hindrance to the soul's welfare, but also as naturally including poten-

tial pains, weaknesses, and disorders. It is expected to be the subject of corruption in varying degree.

Such thoughts and expectations, through the subconscious mind are building their false and disorderly material into the outer form, and sooner or later they come into actual expressive correspondence. Everything that is distorted in mind carries its solidified crookedness into the body, and the process of straightening it out causes pain and friction.

In the light of such laws and principles the body should be continually honored and consecrated in thought. It should be regarded as a holy temple in which a beautiful soul service is perpetual. It is a graceful living statue modelled and shaped with transcendent delicacy and grace. It is the highest and most perfect of all material creations. Something has been taken from every known substance and blended in beautiful and harmonious proportion to form the finished structure. It is a superlative example of co-operation;

a general partnership with many members where each holds a peculiar office. It unceasingly works for others even more than for itself. Every member, whatever its service, is equally honorable. Any seeming dishonor is caused by degrading thought.

The physical organism is like a magnificent musical instrument, to be kept in tune by the soul which is the executive of the whole complex unit.

Man should make his conscious home in soul. His body is only the kingdom over which he is to exercise beneficent control. In proportion as this is complete, his corporeal structure will not be open to every discordant wave that is wafted toward him in the sensuous atmosphere.

FAITH.

THERE are few principles less understood than that of faith. It is about the last exercise that people in general would be willing to call scientific. But it is absolutely so.

The statement so often made by Jesus: "Thy faith hath made thee whole," is a true and exact declaration of a logical process which is as reasonable to-day as it was in the ancient time.

With many faith is supposed to be a kind of unreasonable credulity, or perhaps simply a vague hope. In Hebrews xi. 1 Paul calls it: "The assurance of things hoped for, the proving of things not seen." Assurance and proving are strong terms. While faith relates to things which are not yet outwardly manifest, they are sure to become so if lawful, just in proportion to the measure of faith in which they are held.

We live in what is called a scientific age. In great degree, it is also an unbelieving and faithless era. We pride ourselves upon proof and demonstration. The proof of a proposition in physical science or chemistry may be witnessed by the organs of sense, but spiritual laws and principles which are no less veritable are often denied, even after practical demonstration. It is thought that some other possible explanation for the result must be found. If none appears one is usually imagined.

While during the days of the primitive Church there was far less intellectual development and technical acquirement in material things than at the present time, there was more prevailing faith, and therefore more "wonderful works" which came as the result of its exercise. We look back upon that age as simple and childlike, and in many respects such a view is true, but we might learn much from it. With all our feeling of great superiority and intellectual pride, the decay of faith involves an irreparable loss.

When so-called faith becomes cold and formal it is not faith at all, and its power is gone. People can get no warmth and vitality out of the New Thought unless they put some in.

Only "eternal vigilance" and constant thought consecration will keep one from being cast down by the lower currents of our mental environment. We rarely get more than we positively expect.

Nothing above the commonplace can be made perfectly rational to a sluggish and unbelieving mind. The strong and united testimony of others should make us willing to have faith in some things that we may not fully understand. Thomas would not accept the positive statements of his friends and brethren, but relied only upon his own physical senses. Let us not be so selfish and narrow.

A new day of Pentecost is needed. Only a fresh baptism of faith can kindle a more potent healing agency. If we hold faith in disrespect because we think it antiquated, it is our loss. Over and over again the

greatest Teacher the world has ever known affirmed its infinite power and practicality. Even He could do no "mighty works" where it was lacking. Throughout the Biblical records, and since, it has been cultivated by great souls with grand results.

Zeal and enthusiasm need not include fanaticism or anything that is irrational, but they constitute the motive power of the soul.

Myriads of healing ministries which are based upon faith crowd all history. The vitality of the primitive Church was drained and lost when religion became a matter of State, creed, external ordinance and observance. Occasionally faith has burst restrictions and melted barriers, so that its beneficent outcroppings have flashed forth during the ages of formalism and spiritual lethargy.

Conventional intellectualism counts faith mainly as an emotional glow destitute of a scientific basis, a vaporous something outside of law and rationality. The ecclesiastical estimate is better theoretically, but practically not so very different. It is true

that the fruits of faith in concrete external manifestation have been more marked and dramatic in simple, credulous, and unintellectual ages than in a sceptical, intellectual, and scientific era like the present. A congenial atmosphere is important. The former results were more startling because the human mind was more open and not so totally pre-empted by external lore and the clatter of technicality. Until the validity of the soul and its workings can be made evident by the microscope or the X-ray, science — so called — will continue to count it as a property of organized matter.

Faith is scientific in a true sense, because it is a law ; philosophical, because it reveals a method of operation ; and an art, because it has a cultivable adaptation of means to ends. But in modern life there is " no room in the inn," and it must be domiciled in a manger. History repeats itself.

Faith, far from being a mere emotion, is really concentrated spiritual and psychical momentum, and this momentum has tremendous potential force. But the modern

consciousness, being dense and heavy with objective lading and "learning," is not easily lifted out of its unbelieving inertia.

The simple soul lays down a disorder at Lourdes, while the learned sceptic looks on with contempt and unbelief and keeps his own ailment. In reality, such a fact involves no premium upon ignorance or superstition. Though less dramatic, an intelligent and rounded faith would be far better, and its results more secure and lasting. It would be a solid growth rather than an emotional episode. The shrine, in itself, has no power, but it is the seen fulcrum or occasion for the awakening and fusing of the spiritual consciousness in the individual.

When crowds thronged about Schlatter at Denver a few years ago with such marked results, their *belief* invested his person with power. Likewise the "brazen serpents" were put upon poles in the wilderness, where they could be seen. Nothing less than some dramatic ritual outside can kindle saving force in an undeveloped soul.

In some guise there must be outward

visible saviors because the inmost faith, divinity or Christ does not appeal to the sensuous nature. Hence the worship of physical personality of Jesus which he himself vainly tried to transfer and spiritualize.

Owing to the influence of prevailing materialism, it may be admitted that the "intelligent" man of to-day may not be able, on demand, to invoke a great genuine faith; but he can, if he will divine its laws, steadily work toward the ideal. A steady recognition of the spiritual power which is stored within his own being, and its vital oneness with the Universal, develops the desired result.

If Jesus' declaration, "Thy faith hath made thee whole," were ever true, it expressed a law which is not subject to change. Faith and unbelief cannot coexist. No man can ever reap the fruits of faith from its opposite.

The dominant thought of the present time ignores faith, or at least places no dependence upon its power. Accomplish what we may in the luxuries of a material

civilization, man will yet be restless and unhappy. He may penetrate the earth, travel under water, navigate the air, and pile up invention without limit, but with all he will be miserable so long as he lacks a simple faith.

There must be spiritual momentum toward actual accomplishment,—not in the sense of special divine interposition, formally begged for, but through simple accord with the inner law. Living faith must often oppose itself to appearances and sensuous evidence. Only its activity behind them will transform them, and it must be renewed, "day by day." Like its twin companion, love, it "never faileth." There is no safety in anything less than a constant advance.

THE RIGHT IDEA OF GOD.

IF one wishes to discover the secret of the healing influence of the New Thought, the greatest step in that direction is a better concept of God. It must be larger and truer than that which prevails. This necessity is general, both in the church and outside. In fact, it is theological dogma mainly which has given us unlovable ideas and ideals of our Heavenly Father.

The simplest and most concise definition of God is a Biblical one: "God is love." It is not, God *has* love, but God *is* love.

As to where God may be found, we are told that he is omnipresent. Think what this means! Love everywhere. It is helpful to apply this even in terms of space. To illustrate: We think of gravitation or attraction as a cosmical force everywhere active. The higher power of love is no less

so. God (Love) "in whom we live and move and have our being."

We cannot get out of or away from love. Omnipresent! Suppose that for a little time we could lay aside the gravity of our bodies and take a flying trip through space. We arrive at our own silvery satellite. There is love. We go on to the great golden centre of our solar system. Love still surrounds us. Onward and still onward among those glorious orbs which are suns for other innumerable systems, and yet forward, until we are lost in the cloudy nebula of the Milky Way. Love is there! Not a square inch in all the space we have passed where it is not! Nothing less than this is omnipresent. If that corresponding medium, lower in grade, which we call the universal ether, is everywhere, love is not less so.

But there is one startling exception! *only one.* Man can shut it out of his own consciousness. The Bible calls this condition "outer darkness." It cannot exist unless one ignorantly make it for himself.

Man's thought of God has been mostly as a magnified image of himself. God has been called Lord, King, Ruler, Potentate, Sovereign, and Judge. While in a certain sense such names are applicable, they are more especially associated with human characters which are changeable, imperfect, and unlovable. The name of God should be lifted high above such associations, because these qualities have been linked to it in human consciousness. For that reason some writers prefer to substitute other names, such as the Infinite, the Eternal, the Universal Power, Life, Intelligence, Spirit, Wisdom, or Goodness.

Such ideals of divine manifestation as we call Order, Law, Harmony, Peace, Wholeness, Truth, Beauty, and Happiness are also useful as aids in perfecting our conception of the All-Good. But we need not give up the use of the term, God, because it is possible to purify it from its lowering associations.

No man can worship anything higher for God than his own highest ideal of God.

Even in an "unknown God," he can imagine nothing beyond.

As the greatest of all healing and reforming forces is God present in the human consciousness, it is of supreme importance that the divine ideal or concept be as high, pure, and attractive as the mind is capable of holding.

When the soul gives itself to such an exercise, all shadows of disorder, disease, and sin are displaced and fade away.

The ruling God consciousness is defined truly as salvation. This is belief *in* God and oneness with him, while in general, theology is only belief *about* God. The difference is inexpressibly great. There is no healing agency comparable to the recognized Presence.

An unworthy concept of God has little power. Only love can call out love. If the character of God be such that an interposition were necessary to shield man from him, there is a fatal defect. It is mockery to command man to supremely love an unlovable God. It is both a moral and

psychological impossibility. Beware of painting him in unattractive colors on the walls of the human soul!

God cannot be welcome in the human consciousness unless we are drawn — not forced — face to face with him.

Christ is the name of sonship — God, in us. Jesus personally expressed that relation, supremely, ideally. But he was not a "scapegoat," substitute, nor an interposition. Must anything interpose between love and love?

How can we "yearn" for something which requires a shield to keep it from us?

If we are to receive healing from God, he must be supremely attractive — the sum total of all that is ideal.

As the glorious sunlight dissipates fogs, clouds, and dampness, so God in the human consciousness will displace evils, disorders, ills, and depressions, mental and physical. Concentrate upon the highest!

DO YEARS COUNT?

EVERYONE is as old as he thinks himself to be. Mere years do not constitute age in the true and deeper sense. A generation or two ago people thought themselves old at fifty and aged at sixty. A poet expressed the prevalent feeling:

"Old age comes on apace to ravage all the clime."

Our grandmothers put on caps and other distinctive marks of old age at a period when the modern woman "dresses young" and makes herself believe that she is still quite youthful. In this respect, at least, there has been a great improvement in the common thought. It is increasingly felt that old age is more a matter of feeling than of dates.

Even physical scientists are beginning to teach that the recuperation and the waste of the human organism may be so balanced

and regulated that the joints need not grow stiff, the face wrinkled, and the strength enfeebled. And all this through a scientific hygienic habit.

But so long as people think them*selves* to be bodies, subject to decay and with but a limited or definitely fixed amount of vitality, instead of rulers and renewers of these bodies, no very marked progress will be made.

While our forefathers were less artificial in their living, and in many respects nearer to nature, they generally made a drudgery of their occupation, and their lives included little variety. Existence was prosaic, and relaxation and the poetic and æsthetic element lacking.

Their philosophy of life was hard and stern, and their theology still more so. Everything considered, it is no wonder that they felt old when their mental and physical power should have been in its prime. Samuel Johnson voiced their thought:

"Superfluous lags the veteran on the stage."

But to-day there is a strong current in

the other direction. It is that work is a kind of necessary evil, and that the less hours devoted to it — and even the less accomplished — the better. That use and discipline of the powers of mind and body for which they are intended, and which only can keep them in a developed and harmonious condition, is disparaged and avoided.

Sports, entertainments, and recreations are pursued to the extreme, and life becomes dull unless exercised out of all due proportion.

Material invention, modern luxury, and a departure from natural simplicity, bring a great fruitage of inharmonious lives.

The vitality and normal development of the rich is choked and congested by an indigestible mass of supposed good things, which are thereby rendered the reverse. The poor are envious and discontented because they are missing that very surfeit which in reality is a troublesome handicap.

Both are pervaded with the idea that the highest good to be found is within the

realm of seen things, and the chase for them is responsible for the general inharmony and disappointment which tend to shorten life and make it "not worth the living."

It is not work, in itself, which hastens decrepitude, but the worry and hurry about it. The quality of bitterness and drudgery which we ignorantly mix into honest toil must be left out, and the joy of accomplishment inserted as a lubricant and cushion.

But nothing less than the New Thought philosophy will command the situation. There are palliatives and aids, and prominent among them is hygiene. This should not be too slavish on the one hand, nor too neglectful on the other; but creative thought stands above and behind as a prime mover.

As the subconscious mind acts automatically upon the human organism, it should receive from its conscious counterpart a constant stream of youthful suggestion. It is really cultivated *feeling*, which is

deeper than thought in the usual sense, that is needed.

The imagination should have full play, and create a youthful condition, at first, if necessary, by the mere affirmation that you have it. It is the office of the imaging faculty really to *make* things. It forms an image, and that image presses for actuality and material expression. The more persistently it is held, the stronger this pressure.

Says Emerson, in substance: "If you desire a virtue that is not already yours, assume it." If the ideal be lawful and proper, play its character until you feel and fit it. If done in earnest, it will not long be delayed.

You should love your friend and even your enemy. Tell him you do, even if the present measure of your affection be hardly discernible. Is not this hypocrisy? No! You want to do so, and this is the legitimate means to grow to your ideal.

Physical sensation may be displaced and overruled gradually. Receive its testimony lightly. If your joints are stiff, praise their

nimbleness, and it will be increased. If your mind is sluggish, claim the opposite.

Owing to a dull materialism, the world has been a stranger to the spiritually scientific and psychological laws of growth.

Every faculty and organ of your mind and body has a kind of hidden subordinate personality. Praise and think well of it and it will serve you the better.

"I have a very weak stomach!" Yes; and if you keep saying so it will fill your specification and grow weaker.

Every good and lawful thing that we can imagine is waiting, ideally, for us to appropriate it. In proportion as creative thought puts in its claim, a corresponding response is assured.

"Ask and it shall be given you." Demand is a sure prophecy of supply, and the two never will rest easy until they find satisfaction in each other.

If you want youthful feelings during advancing years, step into them, and in due time they will be an easy fit.

FEAR.

AMONG all the destructive forces which make havoc among human lives, fear, without doubt, takes the lead. It is an unreasoning emotion. It silently steals into trembling souls when there seems to be no outward occasion, and again it marshalls its forces in the production or persistence of a great epidemic.

Fear often becomes a mental contagion, and that forms the basis for its physical correspondence.

There is a tradition, in substance, that once as some pilgrims were leaving Bagdad they met the Plague about to enter the city. Upon inquiry, they were told that his errand was to slay a thousand people. It turned out that ten thousand died. Upon being reminded of the great excess after he had left, he replied: "I slew only the promised thousand, and fear killed the rest."

The recognition of the baneful effects of fear is not peculiar to the New Thought, for medical annals are crowded with illustrations of its deadly power. Some eminent writers of the regular school have given it credit for the ability to produce almost every known disease.

Upon no subject have some New Thought writers been more illogical and inconsistent than in their treatment of this negative state of consciousness. They have started with the foundation premise that "All is good," and then enlarged upon the fearfulness of fear.

To fear fear, is the worst kind of fear. One is reminded of a bit of poetic effusion that appeared not long since which describes the situation.

"I joined the new Don't Worry Club,
And now I hold my breath;
I am so scared for fear I'll worry
That I'm worried 'most to death."

It is worse than nothing to dwell upon the fearfulness of fear, and the fear thought,

unless the scientific antidote is also presented. It is easy to say: "You must not fear," but as its exercise is involuntary, nothing is gained. No one *wants* to fear, but if he does, something more is required than to say: "Don't."

Although almost every system of vital thought has had its corresponding devil, one should not be expected in the New Thought. But as treated by some of its professed exponents, fear may well be called the New Thought devil. He can exist only in the consciousness, but when there intrenched, either by theology or the New Thought, he is very real, in effect.

How can this great Adversary be disposed of? Not by solemn warning, but only through a *discovery of his beneficence.*

Let us stick to our text: All is good. When rightly understood there are no exceptions.

Some one will exclaim: "What a paradox!" or even: "What an absurdity! Do you mean to say that there is any goodness in fear?" Not so long as it is

feared. How, then, shall the fearfulness of fear be taken away? There is but one possible way, and that is by convincing the fearful that it has use and beneficent purpose, *when understood.*

If something has no existence, save in consciousness, so long as one believes that it is against him it is really destructive. "As a man thinketh in his heart, so is he."

Suppose one to be groping in a cellar. He does not mind the darkness, for the air is rather warm and agreeable. There really is no enemy lurking there, but he is now told that there is, and warned. He then feels real danger. He does not dislike the darkness and dampness, but fears the hidden enemy. He discovers a stairway leading up to the light and hastens to ascend. His supposed enemy has served a useful purpose.

If you are dwelling in the basement of your own consciousness on the plane of seductive and selfish falsities, and are quite content, nothing less than the spectre of fear will drive you higher. *It* cannot go higher, for there is its home, but it has

done you a favor in making you uncomfortable. Now you look about for an escape which before you did not desire. You unwittingly have invited the enemy, and it has done you a friendly act. It impelled you to leave the region of dark and disorderly thoughts and go higher into the realm of the spiritual consciousness. This always has been open for you, but you would not ascend until fear goaded you from behind.

The simple understanding that such is the why and wherefore of fear transforms and disarms it. After its mission has been performed we look back upon it as an angel of light in disguise. It was the darkness *in us* that distorted it and made it look ugly.

We turn the tables on our supposed enemies by loving them. We thereby give them lifting power for us.

If we love the lower realm because our thoughts and deeds make us at home there, it is well if a few spectres close up behind us to hasten our progress.

If we are unresponsive to the drawing power of high ideals in front, we invite negatives to come and roughly push us from behind. We must comply with the universal forward trend.

Everything works for good, but not *for us* until we recognize the goodness of the moral order. When fully interpreted evil ceases to be evil, and becomes educational experience.

Could one look into the consciousness of people, a person would rarely be found who has not his peculiar private fear. It may be called a weakness or an idiosyncrasy. He may never mention it, and his nearest friend may never suspect it. Often he is aware that it is utterly unreasonable, but it sticks and will not depart at his bidding. He should turn about and make a special friend of it, and thereby not only strip off its disagreeable features, but also make it a fulcrum over which he can hasten his spiritual development.

AVOID EXTREMES.

TO keep a "level head" is as important in the New Thought as elsewhere. Up to this time it has not always been easy to persuade the world that we are not cranky, if, indeed, not actual cranks, but the task is rapidly becoming easier. It is very desirable, however, to show that we are not illogical or dominated by a single idea.

There is no movement, however ideal in itself, which does not attract and take on some elements in which there is "a zeal which is not according to knowledge." It works out its own cure.

With the mingling of enthusiasts and conservatives, radicals and old fogies, the evolution of truth is hastened. This is true in every system, church, and party, and the New Thought is no exception.

We agree to disagree. It would be as easy for all to look alike as to think alike.

We may reason with one who differs from us without condemnation. A long chain of previous causes and conditions beyond his control, in which he is but a link, has made him just what he is. We may criticise ideas rather than personalities.

Some unnecessary prejudice against mental and spiritual healing is aroused by extreme and unwise statements made in good faith but yet unduly idealistic. Great works are possible and lawful, but not yet common.

While the half has not been told of the potential power and value of the new spiritual awakening, yet owing to the local limitations in its application, its possibilities have not yet dawned upon the ordinary observer. Do not antagonize him by extravagant claims for your own system and attacks upon his.

Truth has inherent vitality, while error is self-limited. The light of reality dissolves that which is unreal, and no conflict is necessary. Works and experiences tell a stronger story than words.

The extremes in any movement are often mistakenly thought to be representative. Practical idealism is true, but it cannot fully be understood except from the inside. But the world likes "a sweet reasonableness."

That the primal and root *causes* — but not always the occasions — of disorder are mental is true, but it does not follow that the body can be greatly changed "while you wait" by a superficial change of mind. Such a claim cheapens a great and deep truth which only is realizable through gradual and persistent soul growth.

Logic is good, but it should not be abused. Because a man can lift three hundred pounds it does not follow that he can lift three thousand, even though the principle be the same.

Laws and principles which abstractly are perfect must find conditions which are not unfavorable for their working and application. The best seed will not germinate in a soil which is utterly destitute of fertility.

To deny the universal principle of growth

and progress and arbitrarily insist upon the complete abstract at once or nothing, discourages the seeker for truth. He has not become, but it is inspiring for him to be consciously becoming. This because he has imperfection yet in evidence.

An unfortunate extreme consists in an assumed contempt for reasonable prudence and hygienic observance.

"Eat and drink whatever you please, and do what you please, and all is right provided you think right." Absurd! No one does think right, and it will require some time for him to think approximately right. Without being in slavery to hygiene, he should, until developed far above the usual average, give it reasonable attention. "To be a law unto himself" lies some distance in the future.

Some are so anxious to "demonstrate," that they are willing to soak themselves in a rain, unnecessarily, as a testimony. Better leave that to the ducks.

Growth should be normal. While it should be persistent, it must not be forced.

If Paul attained such a spiritual consciousness and control as to render the bite of a viper harmless, it does not follow that a beginner in the new development should cultivate the intimacy of such a reptile. The law may cover full immunity, but only the spiritual expert can grasp and wield it with assured dexterity. In the unbelieving atmosphere of the present age, startling demonstrations are not likely to be more than progressive. Upon the dispensation of a coming spiritual age, that which is partial will give place to the full manifestation. Growth in spiritual power is as gradual and orderly as in the realm of nature.

The idea of "success vibration" has been overworked in the name of the New Thought. Material prosperity is desirable, and the higher individual development tends to tone up and invigorate every faculty, including the efficient administration of business affairs.

But no one can sit down and think money into his pocket, and another cannot do it

for him. If so, success would be so cheap as to have little value. The legitimate New Thought contains wonderful orderly power but no charm or magic. Material advantage must be incidental and subordinate. The law is: Seek first the highest, and that which is lower in rank will be "added." It is legitimate to "make money" in an honorable way, but it is a degradation to make the new philosophy a money-making scheme.

The New Thought is above and back of what are often designated as moral and social reforms. It occupies the deeper realm of causation, while they mainly deal with surface indications. These are not disparaged, but dynamic power is from the centre. When that is adjusted, all institutions, which relatively occupy the circumference, will naturally fall into line.

The greatest Teacher the world has known directed all his efforts toward the evolution of spiritual character in the individual, well knowing that social, political, and ethical standards would respond. If

politics are to be purified, social systems bettered, and popular conditions improved, all can be reached more effectively through the higher life of the individual than in direct surface work. For the latter there always will be an abundance of workers, while for the former, "many are called, but few are chosen." The body politic is made up of individuals, and no stream can rise higher than its source.

When the New Thought becomes dominant in collective life, all human relations on every plane will be fully reformed. But as a movement it should be kept coherent, well defined and unencumbered. Then will it do its fundamental and transforming work, and all the outward issues which relatively are subordinate will conform in every detail.

ALL IN ONE.

THE world — yes, even the universe, is dovetailed together in every direction and detail. The essential interrelation of all things is mainly a recent inspiration. Throughout the ages, only an occasional soul of unusually clear perception has discovered this great truth which is now fundamental in the New Thought. Pope was such an one, as shown by his familiar lines: —

"Not chaos-like together crush'd and bruis'd,
But as the world, harmoniously confus'd,
Where order in variety we see,
And where, though all things differ, all agree."

The negative conditions which so widely prevail in our consciousness, and which almost enslave us, are mostly due to our failure to observe a universal, mutual relationship. To see things in their complete-

ness they must be studied as a whole as well as in detail. The New Thought emphasizes wholeness in its widest definition. The prevailing view has been only partial, so that things have been disconnected. Incompleteness produces a condition of soul hunger. Life has been incomplete, health has been incomplete, religion, ethics, and sociology have been incomplete. But more disastrous than all else — to the false sense of the world — God has been incomplete.

Admitting that manifestation in all directions is but partial, it is of the greatest importance that our ideal of things should be fully rounded. The sense of a potential completeness and perfection has a wonderful healing and transforming power upon our shattered view of ourselves and surroundings, which always comes through our sense-consciousness. It is as though we were looking into a broken or warped mirror.

Perhaps no other modern seer has emphasized the full-orbed vision so strongly

as Emerson. In his brief but graphic poem, "Each and All," the vital breath of harmony and oneness sweeps through like a spicy breeze from over a field of wild flowers and fragrant shrubs. The two closing lines which form its climax interpret the prevailing tone, —

> "Beauty through my senses stole;
> I yielded myself to a perfect whole."

And again, this modern prophet in his wonderful essay on "Compensation," elaborates the same inspired truth in a form which will render it evermore a classic. If one occasionally is overcome by a very partial view of life, or, in common parlance, gets "a fit of the blues," nothing can be more remedial than a reperusal of this prose poem. A deep draught of such clear and wholesome optimism is a balm that no one can afford to miss. It amounts to a veritable "treatment."

The law of mutuality is written everywhere. The trunk, branch, twig, leaf, and blossom of a tree are not connected more

nearly than are people, things, and events. Each member of the human body works unceasingly, more for its neighbor than itself. Nothing in mind or matter need be lonely unless it live with closed eyes.

Even the omnipresent, divine life and presence has been made incomplete through tradition and literalism, and God practically has been divided. There has been another power, almost his equal, warring against him, and to prevailing consciousness the outcome often has seemed uncertain.

One life courses through all veins, and its unitary rhythmic energy throbs even to all extremes and ultimates. All through the ages, nature and spirit not only have been severed, but rated as unfriendly. The perverted human consciousness is now in a process of rectification, and the natural and spiritual are being blended and unified. There is but one.

The sense of separateness gives rise to ever present difference and diversity. It is diversity in diversity, and not diversity in unity. Instead of opening its vision upon

a fundamental oneness, the body politic is severed into fragments, and, each thinks its interest opposed to all the others.

One will persuade himself that he believes in co-operation, but his definition of the term is limited to his own nation, state, sect, union, profession, trade, or family. He fences his good off from the general good, and his rise would be promoted by another's fall. That all are factors in a larger unit, and all dependent and inter-dependent, is a lesson not easily learned.

For the lack of the sense of a larger organic connection, the world struggles and suffers. Each one views his own life as a thing by itself, and thus he closes himself to the influx of the Universal. Like a little pool left in some hollow by the high tide, he thus stagnates and loses vitality. His idea of God is hardly more complete than that of himself, only built upon a more colossal scale. He lives in a state of chronic leanness. His health, wealth, power, knowledge — everything, is not only incomplete in manifestation, but in ideal.

One may look through and beyond superficial appearances upon the Eternal Wholeness. It has been said that God is the centre everywhere, and that circumference is nowhere. So long as man believes in different centres of gravity, he is rent by their opposing forces.

The essence of the New Thought is found not only in the good of all things but in their oneness. Polar opposites only complement each other: it takes light and darkness to make a complete day, and action and reaction unite to form active accomplishment. Supply and demand meet and satisfy each other and become one.

Every surplus breeds a deficiency, and every lack fruits in excess. The Moral Order is a gigantic pair of balances where every man is weighed, and his value will not remain forever in question.

We must have a larger ideal of the riches of the soul. Universal forces are focussed and individuated in man waiting for his appropriation. Brush away superficialities, and each soul is a miniature of the "Over-

soul." It has been said that "the greatest study of mankind is man," and it is true, if his divinity be included.

"The kingdom of heaven cometh not with observation." Looking beneath the surging waves of the ocean of life we explore the deeps, and behold, "a great calm." As the morning sun dispels the fogs and shadows of night, so the larger consciousness of truth will dissolve the negations of evil. From the standpoint of the Real, the fulness of life is seen bursting all seeming limitations. With the growing sense of completeness, science and religion coalesce, and the natural and supernatural melt into each other in perfect proportion. All in one, and one in all.

SCIENTIFIC PRAYER.

CAN prayer be scientific? A very natural question, since science and prayer for so long have been looked upon as incongruous and even antagonistic. But the New Thought atmosphere, which is subtly diffusing itself far beyond the limits of its avowed adherents, is softening former prejudices and bringing reconciliation.

The primary meaning of science, as given by Webster, is: "Knowledge of principles and causes: ascertained truths or facts." There is no valid reason for confining the term to the domain of material things.

Whether in mind or matter, spirit or body, a knowledge of principles and causes, their sequences, relations, and expressions, is scientific. Wherever the action of exact law can be traced, and means intelligently employed to produce definite ends, there is science.

We only have to point out that prayer is in full accord with the human constitution and also potent in spiritual development and accomplishment. Since Drummond wrote his "Natural Law in the Spiritual World," there has been a rapidly growing apprehension of cause and effect, order and regularity, in the spiritual realm. It would be indeed a strange incongruity if the lower world of matter were responsive and amenable to regular and beneficent procedure, while in the world of spirit there were chaos and disorder. Such a contrast is unthinkable.

Are all kinds of prayer — so called — scientific? Here is the crucial question. Exactly defined, prayer is desire, communion, aspiration. While it may be expressed in words, these are by no means necessary. Let everyone be fully persuaded in his own mind. So long as one finds a form of spoken words helpful and satisfying, he should use the same.

Scientific prayer is a means for the spiritual growth of man, and not a petition for a

change on the part of a God who already is perfect. Can we suggest an improvement in his course to an omnipotent, omniscient, and omnipresent deity "with whom can be no variation, neither shadow is cast by turning"?

The petition for things with the expectation of turning the divine order into our puny way of thinking — often selfish — is unscientific. The ideal prayer — "the prayer without ceasing" — is a life of earnest aspiration. This does not cheapen prayer, but uplifts and purifies that which is so easy to degenerate into a formality of verbal expression.

Communion, "in the silence," with the great fatherly Mind and Life, is the prayer which is most in accord with the New Thought. "Enter into thy inner chamber, and having shut thy door, pray to thy Father which is in secret." Companionship with the Universal Spirit and aspiration toward the expression of God-likeness come through inward states, whether or not words be employed.

Prayer needs to be redefined. In its essence it is soul hunger, a yearning after oneness with the Eternal. It is the breath of the spiritual nature, the native air of the soul. It is a vital law in man's nature that this highest faculty shall be exercised.

Every self-treatment for more life, love, health, and goodness is a prayer. It is not a begging for special bestowment, but rather a recognition that on the divine part everything already is perfect, and that we only need conformity. It is simply a conscious taking of what is already provided. Do children need to cry for bread while they are seated around an overloaded table? Prayer is an effort toward a realization in consciousness of what already *is*.

A treatment for health and harmony given to another is only a prayer telepathically deposited in his subconscious mind. It wells up in consciousness and becomes his own.

Prayer is "answered" when one recognizes his own divinity and spiritual potentiality. Every genuine good is already

provided and waiting for us to bring it into manifestation.

Prayer is scientific because it is required by the very nature of every mind and soul. It is as natural for the spiritual selfhood as breathing is to the lungs. While "all things" are ours, our eyes are mainly set upon deficiency. It is this self-created leanness which makes us feel that God must be persuaded to change. The needed alteration is in our own consciousness. We must have a new vision from within, for it cannot be bestowed upon us from without.

"All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them." This passage (Mark xi. 24) states the principle already noted. Demand is the proof of supply already in store, but faith is the vital element which makes it consciously ours. Unscientific prayer is prayer misdirected. Most of our seeking is for the lower things. These are promised, but must be "added" in their order.

Healing through prayer is not the result

of petition to God for a special favor from without, but of faith in the divine completeness already within. We imbue God's potential with the faith which makes it live for and in us.

Thomas Moore breathes the true devotional spirit in his lines:—

"As down in the sunless retreats of the ocean
Sweet flowers are springing no mortal can see,
So deep in my soul the still prayer of devotion,
Unheard by the world, rises silent to thee."

While prayer is a constant attitude, concentrated prayer is subject to times and seasons. As the human mind is amenable to habit, system and regularity are of value.

The divine communion involves nothing effeminate or weak. It is reasonable, manly, and scientific. No man's nature can be fully rounded out without its constant exercise.

THE OVERCOMING OF SLEEPLESSNESS.

THE ability to sleep well and soundly is a boon which always has been highly regarded. Young in his "Night Thoughts gracefully sings of:

> "Tired nature's sweet restorer, balmy sleep!"

and Shakespeare's familiar words:

> "The innocent sleep,
> Sleep that knits up the ravell'd sleave of care,"

breathe a benediction upon this common blessing which only deprivation can make us fully prize.

In this age of nervous high pressure, chronic sleeplessness is much in evidence. It is hoped that a brief study of its causes, prevention, and relief may have practical value, and therefore merit consideration.

In every department of life, that help is most effective which helps one to help himself. The suggestions here offered are not merely a matter of theory, but are based upon wide experience and careful observation.

Sleeplessness is a symptom, and not a specific disorder in itself. Like many other experiences, it grows bad in proportion to thinking it bad. It is really negative and secondary, but prevailing opinion makes it a hateful positive foe. Numerous cures have been proposed, but generally they are superficial and unavailable. Counting backward and forward, watching an imaginary flock of sheep as they jump one by one over an imaginary fence, or a glass of hot milk taken before retiring, are samples of popular mental and physical remedies. But to the chronic victim, who is feverishly tossing from side to side, and whose heart is violently thumping during restless hours, such superficial expedients are of little avail. It also hardly need be noted that any resort to drugs is usually aggravating in its final results. Quietude which comes through a

stupefaction of the senses is not rest in any true sense.

Permanent relief must be based upon the dominant and concentrative power of the mind. This can be acquired only by cultivation. Fear, worry, antagonism, or selfishness usually make up the antecedents of a restless night. It is best for all to admit that in some degree these are universal. They produce fevered imaginations and processions of disorderly thoughts, so that the inharmonies of the day, and perhaps the expected ones of the morrow, are present and living. Some of the resultant physical correspondencies are congested brain, throbbing heart-beat, excited nervous action, and general heat and discomfort. But enough of this.

After insomnia has become somewhat habitual, it is greatly increased by the fear and expectation of its rule and presence. Nothing will so repel the condition which is desired as undue anxiety for its appearance. At length it becomes tyrannical. Utter indifference, therefore, should be affirmed and

cultivated until it grows into a habit. If one can retire with the mental attitude, "I do not care whether or not I sleep," he commands the situation. Sleeplessness being but a symptom, does not need to be cured, but it is its cause that requires correction. It really comes for a purpose, and that is to call our attention to that cause. Utter relaxation of mind and body may be nearly as refreshing as sleep itself, if the consciousness be loftily placed.

As a foundation for self-command, one needs a correct and optimistic philosophy of life. Let us briefly outline it. The Moral Order is good and only good, and our inner spiritual forces are always pressing to repair our mistakes. This supreme confidence in the "nature of things" is as well founded as it is necessary. It should enable one to suggest to himself upon retiring, "Whatever is best will come." This is not only true, but it also includes the very attitude which brings the boon that was desired. Another illustration of overcoming through non-resistance.

Let us now come to the heart of the subject. The sure basis for sound repose is set forth in the ninety-first Psalm. The sovereign balm for restlessness is a dwelling in "the secret place of the Most High." What multitudes have thought this to be mere poetic imagery with little practicality! Rather it is psychological truth which is exactly fitted to the constitution of man. It is really as scientific as it is religious. A steady and persistent uplift of the consciousness, — communion with the Universal Spirit, — cultivated and habitual, is the grand restorer by the side of which all the devices and panaceas of the lower planes pale into insignificance.

As the soul consciously puts itself in communion with the "Over-soul," it mounts above and beyond the level where restlessness and turmoil can exist. The physical organism will become thoroughly relaxed and receptive, fall into line, and express harmony.

But in order to round out the practical application of the principles just stated as

plainly as possible, it may be well to inquire: How shall the forces which radiate from the loftiest consciousness be most effectually brought down into external and concrete manifestation? The Word must "be made flesh," or, in other words, thought must be transmuted into physical conditions. It is often felt that the latter are slow to respond. Thinking, and even affirmation, is often somewhat abstract and cold in quality, being of the head rather than the heart character. The avenue for the passage of soul energy into its objective body must be near and direct. *Thought is to be rendered into terms of feeling.*

The great central nerve ganglion in the human body, known as the solar plexus, is a kind of connecting link where ideals are received for distribution through the physical organism. It appears to be a veritable focal bridge spanning the chasm between the unseen and seen, or mind and matter. When under the influence of strong emotion, who has not felt the thrills or vibrations — definitely near the pit of the

stomach — as ideas and ideals pass into bodily sensation and expression? One should cultivate a sense of such a transfer of force, *and aid in the process by believing that it is taking place.* Strive to feel the vibrations to the farthest physical extremities. The body enters into the process as vitally correspondential. Body and mind thus become consciously unified.

We may mentally picture the body as a pure and holy temple being made meet for high service through spiritual refreshing. The consciousness may virtually pay visits to the different parts of its physical organism, bringing its benediction and consecration.

It is in accord with the New Thought to hold that the body and its sensations have a very real reflex or reactionary influence upon the mind, and this is quite consistent with the primacy and positiveness of the latter in their relation. Therefore, in insomnia, as in other negative conditions, where both are concerned, that which is nominally lower should join the higher in a mutual and reciprocal service. We must

not think of the material self as relatively base or "common and unclean." Neither is it unreal. Paul speaks of the "redemption of our body." No chemical refining in a laboratory is more truly scientific. The embodiment must be glorified, and not denied or degraded. Many still have some shade of the old idea that the soul and body are natural opposites.

Wakefulness is just as much of an evil as we make it, but in itself it is only the rush of recuperative forces to repair our mistakes which makes the feverish disturbance. The friction comes mainly from our resistance.

When restlessness is present, displace it with the divine Presence in the consciousness. Take such a thought as: "God is here and within me." Concentrate upon it. Try not merely to think it but to *feel* it. This does not involve any sectarian dogma, orthodox or the opposite. It covers only what is natural and universal. Whether used by Christian, Jew, heathen, or barbarian, it is wholesome and harmonizing.

If not immediately effectual one need not in the least be discouraged. Everything worth while comes in the form of a growth. The solid oak does not grow in a night, but when once started under normal conditions it grows *surely*.

Repeat the ideal if necessary until it stands out in the consciousness in letters of fire. Then it will become ruling. In such an exalted frame it will be as much of a luxury to lie awake as to slumber. This is "the secret place of the Most High." Aspire until such a consciousness is at command, and insomnia will have vanished.

CONSCIOUS AND UNCONSCIOUS VARIETIES OF FAITH CURE.

DO you carry a chestnut or a potato in your pocket, or wear a special ring upon your finger to ward off rheumatism? Thousands of people — vastly more than are willing to admit it — do these and similar things, having a greater or less belief in their efficacy. And no matter how absurd, they have just as much power for good as belief bestows upon them.

Common report and the testimony of others who have received benefit from unusual things awaken some degree of faith, expectation and mysticism. Without stopping to inquire *how* the result comes, we pocket the chestnut or potato, or wear the ring, and expect an improvement, and it often follows. Rub a wart with a split bean or pea, and throw the same away, and upon its decay the wart will disappear— if you expect such a result; and thousands

have had such an experience, especially during the years of childhood.

It would be absurd to believe seriously that such remedies, in and of themselves, exert any healing influence. Probably no intelligent person will claim any direct chemical or medicinal action or physical influence whatever in such cases, to change or heal the disordered conditions of body.

But looking back at some of the amusing and grotesque remedies of the past, we find that the illustrations already mentioned are only faint survivals and imitations of what has been. Let us note a few of the immense variety of panaceas which at one time or another have been accepted and faithfully used in their turn.

"A halter wherewith anyone has been hanged, if tied about the head will cure headache."

Doubtless the faith involved, or rather the thought of the halter and its history, often entirely displaced the thought of pain, and so the disorder was forgotten. Here is another:

"Moss growing upon a human skull, if dried and powdered and taken as a snuff, is no less efficacious."

Dr. Samuel Turner, who wrote upon diseases of the skin, notices a prevalent charm among old women for the shingles: "The blood of a black cat, taken from the tail, and smeared on the part affected."

The chips of a gallows tied on a string, and worn around the neck, was an accepted remedy for ague.

Spiders were in great repute as remedies. Burton, the writer of "The Anatomy of Melancholy," was at first dubious as to the efficacy of the spider as a remedy, though he states that he had seen them used by his mother, "whom I know to have excellent skill in chirurgery, sore eyes and aches; till at length," says he, "rambling amongst authors as I often do, I found this very medicine approved and indorsed by several of them, I began to have a better opinion of it."

For stopping hemorrhages, all sorts of things were used. John Bell says that for

this purpose, "they tied live toads behind the ears, or under their armpits, or to the soles of the feet, or held them in the hand until they grew warm."

The examples mentioned form but a mere suggestion of the loathsome and disgusting living things, concoctions and mixtures, employed for the healing of almost every imaginable malady.

Another extensive category of remedies, used more especially among aboriginal tribes, consists of incantations, dances, the beating of drums, the use of other noisy instruments, and no end of other curious and nondescript means to arouse the mind and turn it into a new channel.

In varying degree, and just in proportion that startling and mysterious things awaken faith and expectation, they accomplish their purpose, at least temporarily. They change bodily conditions through the mind and consciousness. They cause a strong surge of new psychic activity which displaces the sense of pain and disorder. The helpful result was plain, but the working of

the process was a mystery. But it is entirely evident that all the results were gained through the unconscious exercise of various grades of faith and expectation.

The world in all ages and under all conditions has been full of healing through mind without being aware of its first principles. Strangely enough also, the present scientific age fails correctly to interpret the experiences of the past, giving them no philosophical explanation, but simply dumping them upon the ash-heap of wholesale superstition. An intelligent hypothesis of much of the past phenomena of life is yet to be generally admitted and understood.

The peoples and aboriginal tribes of the past, though intellectually childlike and undeveloped, were not fools or destitute of common sense. They were keen and intuitive in the recognition of actual results. There has been some wisdom in every generation.

It may be predicted confidently that the

time will come when many of the nauseous drugs of to-day will be relegated to the same category as the more grotesque examples already enumerated. Their seeming efficacy largely comes from professional authority and common confidence.

It follows that faith cure, instead of being a rare and unique accomplishment, has been of universal even though hidden application. Being within ourselves, it is a force so near that we look right through and beyond it. All the credit is bestowed upon some object outside. It is true that the lower orders of faith require some seen object or fulcrum upon which to rest.

But, though working within, the power of an intelligent faith does not belong to the lower selfhood or consciousness. Primarily it is the divine power working *in* man, though it potentially becomes his own to the degree that his higher selfhood is unfolded.

The Prophet of Nazareth, whose knowledge of human nature was supreme, over and over again proclaimed that "wonderful

works" were possible just in accord with the measure of faith exercised.

The great present necessity is the recognition of the scientific and orderly nature of an intelligent faith, and of its practical cultivation in accord with spiritual and psychological law. This should take the place of its unintelligent, falsely based, and uncertain substitutes.

It is true that a faith may be genuine and at the same time wrongly based. Such a faith is likely to lose its power and gradually give place to doubt and uncertainty after the earlier unquestioned belief and compliance. Barrenness gradually follows the first seemingly successful accomplishment.

Faith of some sort is so fundamental that it clothes itself in every variety of habit, and hides in every nook and corner of human experience.

A bigoted faith will tend to purify itself, and therefore is far better than no faith at all. Believe *something*, for faithlessness is the most negative and hopeless of all the states of the soul.

For many hundred years the "king's touch," so long as sanctioned and regarded as wise and regular by the Church, the medical profession, press and people, cured its hundreds of thousands of the "king's evil" (scrofula), and the ritual for "Touching" remained in the Book of Common Prayer of the Church of England until A.D. 1719.

Fetichism in innumerable grades and qualities abides in unfolding human nature. In its various stages of advancement the mind demands its fetich, and demand will always command supply. There must be something to lean upon, and it must possess both mystery and power in the eyes of its subject and beholder.

The New Thought, in its purity, teaches that faith should be lifted from things which are seen and temporal to the unseen, spiritual and eternal. Such a faith is as scientific as it is religious. It cannot be invoked on demand, but must grow through well-defined laws. It increasingly includes positive strength.

Even in the domain of nature, the great

powers and forces are those which are unseen. It is only their effects which are visible.

It is the mission of the New Thought to elevate faith, broaden its scope, and make it practical. Through well-ascertained methods of meditation and concentration, its solidity and expansion may be made certain and continuous.

Real faith has substance and momentum. Many have wrongly regarded it as composed of uncertain hope, more or less mixed with credulity.

Faith is an ideal of Reality. In proportion as its mental picture is firmly held, it tends toward outward visibility and expression.

Lift your trust and dependence from low, false, and uncertain resting-places to that which is positive and divine, and full realization will rise up and meet you in your ever brightening pathway.

THE NEW THOUGHT AND HYGIENE.

AS noted in a previous chapter, the New Thought is in full accord with all reasonable hygienic principles. However, it is obvious that physical culture and hygiene are not within the scope of this work, and it is not proposed to make more than a very few general observations concerning them.

There are now many popular periodicals and books especially devoted to physical health culture, and general hygienic education is receiving attention through many channels.

Every university, college, and many schools of lower grade, have a well-equipped gymnasium, and through these and other agencies, the spread of knowledge in systematic physical training has been very rapid.

The decided reaction which has taken place against the general resort to and reliance upon drugs, with the substitution of natural remedial and preventive measures, is very encouraging. It has properly accompanied the more general apprehension of the remarkable availability of the forces of the mind, and their possible cultivation.

Nature with all her varied and wonderful resources is beneficent and truly friendly to human welfare. It was formerly thought that she needed to be corrected and even opposed. But compliance with her laws is now becoming the general aim and object.

Like everything else, hygiene may be overdone and become slavish. Only then is it out of accord with mental hygiene. To live by rigid rule, in detail, makes life mechanical, and destroys a natural and elastic spontaneity.

General rules are well, but they must be kept subordinate, and made servants instead of masters. As an instance, many who professedly are in the New Thought differ as to the advisability of using flesh for

food. It is all right to think differently, but it is unwise to become dogmatic either for or against. Be tolerant. Undoubtedly there is a growing sentiment against the use of animal food, and while we believe that this sentiment is well-founded, there is no occasion for vows or cast-iron rules. The question is not of vital import, and individual liberty and taste should govern.

While plain and simple foods and moderation in quantity are important, digestion is in great degree a matter of mental states.

The well-poised man will be led naturally and almost intuitively toward a wise discrimination in the matter of physical nourishment. Too much food is a far more common error than too little. The laws of life put a premium upon moderation.

Stimulation, whether through the use of spirituous liquors, drugs, tobacco, or strong tea or coffee, involves the formation of a debt which draws compound interest. In some shape, it must be paid "to the uttermost farthing."

Life is an unending series of experiments. Until the real man — the higher self — gains the conscious control he is in some degree of slavery.

If one's rights and privileges are invaded from without, the act is resented, but far more generally man is enslaved by his own lower nature.

The sum total of evolutionary progress is the attainment of full freedom, and its value is beyond estimate. No one is perfectly free, but the future ideal is a freedom which is complete in its scope.

Hygienic detail will not be entered upon in this connection. With all the light of the present time, it should not be necessary to urge upon intelligent people the importance of plenty of fresh air, including open windows in sleeping-rooms at night, cultivated and systematic deep breathing, the thorough mastication of food, plenty of pure water, frequent bathing, all-around judicious exercise, purity in mind and body, and, in general, prudent care without anxious thought. Athletics and sports in moderation are

wholesome, but there is a decided tendency toward unwarranted extremes.

The body is a delightful servant but a tyrannical master. Physical sensation is only a lower expression of life, and links us to the animal, when made ruling.

The relation of the physical organism of man to the material elements which surround him is so intimate, reciprocal, and perfect, that its interpretation and solution will be an ever increasing delight to the thoughtful student.

THE NEW THOUGHT AND THE CHURCH.

ANY fair exposition of the New Thought would be incomplete unless it were considered in its relation to existing institutions. With the great majority, the Church — using the term in a wide and inclusive sense — is the exponent and representative of religion. It has been almost the only recognized channel through which have flowed the moral and spiritual currents of man's nature.

Whatever the Church may have included of dogmatism, imperfection, and even error, it has been idealized and made sacred in the minds of men.

A few of those who claim to be exponents of the New Thought have been more or less severe in their attacks upon conventional religious institutions. This spirit has no genuine warrant, and it does not

represent the New Thought in its purity and breadth. One of its basic principles is to see the best side of everything.

In speaking of "the law and the prophets," — the existing religion of his time, — Jesus said: "I come not to destroy but to fulfil." Such is the spirit of the New Thought. It has the utmost confidence in the inherent power of truth. Therefore its adherents do not go out of their way to antagonize, either people or institutions, because of certain imperfections.

To condemn the Church, as a human educational institution because of its negations and mistakes, is as ill-timed and unscientific as to try to drive darkness out of a basement. Let in the light, and it will dissipate the shadows.

Whatever the fault of formal creeds and doctrines, the ideals of the Church are mainly right. It is not to be destroyed or superseded, but spiritualized, purified, and illumined. During the coming spiritual dispensation of the twentieth century, it is to arise from dead works and regain that

primitive vitality which so early slipped from its grasp when it became allied with the State and enslaved by dogma.

The New Thought is not distinctively a new religion or a new healing system. It is a new life — all inclusive.

With rare exceptions, the new movement has not included the formation of churches, and in the few cases where it has done so its spirit is entirely cordial. As it does not emphasize the machinery of external organization, it would not be inappropriate to call it, The Church of the Human Soul. Its form of service is a soulful aspiration, its sanctuary the spiritual consciousness, its temple the unseen, its social companions, ideals, and its communion, living contact with the Universal Spirit. But its adherents can continue to worship in "temples made with hands," and while striving to radiate the larger light they will be neither strange nor uncommunicative.

What an uninteresting and monotonous world this would be if all thought alike! Were such a condition possible, it

would actually hinder the evolution of truth.

Need people be less friendly because of some diversity of opinion? Our unconscious search for truth should first become conscious, and then we may really glory in our varying views. We agree to disagree.

The grand ideal is at the summit of a mountain of Reality, and we are climbing toward it by indirect though converging paths. As each one in some measure supplements the shortcomings of others, we do not desire uniformity. While the modern Church seems split into many fragments, its spirit of unity never was so strong as it is to-day.

Men are spiritually restless until they find God, or, in other words, attain a divine consciousness.

Religious institutions are the outcome of different types of human peculiarity. Each denomination and subdivision just now fits its own followers better than would be possible for any other. In its

special time no one can be spared for a substitute.

Every man will cling to that in which he — and he is just like no one else — can see the most of his highest ideal. The Romanist — often, from racial and temperamental reasons, being of more poetic turn — finds more of the Divine in consecrated art and ceremony, while the varying schools of Protestantism turn, with different degrees of emphasis, to creed, ritual, ordinance, sacrament, music, prayer, and praise. If new ideas appeal to any of their followers more deeply, the older slip off, and we need not urge or strip them away.

During the great evolutionary march from animality up to the spiritual consciousness, no step, experience, experiment, opinion, or condition is useless. There are no sudden, short cuts in development, and every chasm must be bridged by gradual processes. The great human procession toward spiritual unfoldment cannot be kept in a solid column, or straight line, because a perfected spiritual education, in the end,

involves a previous trial of every means which has the least appearance of promise.

While the New Thought naturally places a lessening emphasis upon all intellectual, external, and formal systems of religion, it can, with the utmost consistency, cultivate a oneness of spirit and love toward all. Superficial differences are not much heeded, because its transactions, spiritual processes, and ideals are below the surface.

The spirit of the New Thought is now so diffused in the general religious atmosphere that it is unconsciously woven into sermons, books, and moral essays. It comes "without observation."

Churches need not change their names in order to modify gradually their doctrines and beliefs. Perhaps not many of their adherents will avowedly identify themselves with the New Thought movement, and that may be just as well. Names are nothing; but this modern spiritual uplift is so subtle and penetrative that it will sweep through dry and formal systems and give them new vitality.

Where the Spirit has been quenched and a drought has prevailed in human consciousness, there will come streams of refreshing, "and sorrow and sighing shall flee away."

The Church of to-day must be baptized again with the power which manifested itself during its pristine glory. Not that it can go back to the old forms externally, but with the advance in knowledge and scientific development of nearly two thousand years, it can kindle an intelligent faith which will be broader and even more potent than that of the ancient time.

The "signs which shall follow them that believe" will not be wanting, and the promise of "greater works" will prove to be well founded. Then will the Church "arise and shine."

THE NEW THOUGHT AND THE BIBLE.

THE New Thought and the Bible have a common end. Their purpose is to make people intimate with God. An inadequate interpretation of the Book has put the Father far away. It is really a record of the divine intimacies of gifted and developed souls. It gives an account of their lofty thoughts and experiences, and suggests the way in which we may cultivate similar states of consciousness. Such attainments are possible to all men.

In biblical terms all are children of God and created in his likeness. The Book introduces the "Spirit of Truth." The outer paves the way to the inner. The "Teacher" within is the guide into all truth.

Institutional religion — in consequence of taking the Bible superficially and intellectually — has largely become a matter of

belief or assent to certain statements, whereas spiritual truth is only spiritually discerned.

The intellectual basis for religion causes a lack of spiritual oneness, divides the modern religious world into numerous denominations and sects, and accounts for the present lack of works and demonstrations which should index the power and vitality of the developed spiritual life.

Religion is a feeling, an aspiration, an attitude, a spiritual temper; and in the attempt to define it exactly in creed or doctrine, its essence exhales and escapes.

The use of biblical texts merely as words, or as proofs of some special doctrine, virtually hides their inner and spiritual significance. To be enslaved by words is to lose the underlying harmony and oneness which glows beneath the letter.

As the Bible is an Oriental Book, in which truth is cast in terms of symbolism, metaphor, hyperbole, allegory, parable, and general poetic expression, literalism has largely stripped it of its power. Emphasis

upon special forms of words has an unspiritual and restrictive influence. We want the fruit rather than the shell.

The true use of the Bible is that of emancipation. It is the great liberator. But it must be approached with open mind and without preconceived bias.

The Bible is the best book in the world, and it is right for all to retain it as their text-book. Each will find — as in a mirror — that which corresponds to his own growth and present state of spiritual development. More and more its inner spirit and meaning will be uncovered. Each will translate the text in the light of his own life, experience, and deeper consciousness, and get just that strength and inspiration for which he is fitted.

The Bible does not claim any monopoly of truth. It does not originate in its pages. Its truth is truth because it is everlastingly true. It is not the fault of the Book that it has been abused through superficial interpretation.

The New Thought honors the Bible, and heartily indorses the transcendent spiritual

message, in its unity, which is shadowed forth in so many different forms and conveyed through such a variety of personal channels.

While the New Thought teaches that in the last analysis spiritual authority must be within, — the divine element in man, — it reveres the Bible as being the most comprehensive and universal spiritual educator externally which the world has known.

A recent writer well says: "If one desire to benefit others through his teachings, he should present what he has in the form that will permit of its acceptance. One must talk to others in *their* language if he would have them understand him. If others demand biblical language, the truth may be presented to them in that form. And if it is necessary that each proposition advanced be sustained by Bible authority, the requirement is one that may be satisfied readily."

All the fundamental propositions of the New Thought are plainly taught in the New Testament. But philosophy, idealism,

and psychology, together with recent experience and demonstration, each adds its quota in re-enforcing the Bible, and all together they form an impregnable combination.

The Bible being the text-book of religion, with the fact that the New Thought forms a practical and fundamental part of religious truth, intertwines the two into complementary relation.

The healing efficacy of the spiritual forces which are stored in the individual is so plainly iterated and reiterated in the New Testament that it is surprising that it has not had more general recognition.

No language could be plainer than that which is contained in the recorded words of Jesus as to the power of faith and the validity and permanency of the "works" and demonstrations which should characterize those who believe. It is not necessary to quote them, for they are familiar to every Bible reader. They are as numerous and bright as are the stars of heaven upon a clear night.

The New Thought practically applies the spirit and substance of the Bible to daily life. The world cannot find sustenance in its abstract doctrines, but it is hungering for their concrete expression.

The Bible and the New Thought present the same truth, — the one in ancient and Oriental form, and the other in modern phraseology. But Truth is one and unchangeable.

THE NEW THOUGHT AND CHRISTIAN SCIENCE.

TO any intelligent observer who is watching "the signs of the times," the Christian Science movement cannot fail to be of deep interest. The time was when new moral movements were supposed to "happen," not especially in accord with law, but capriciously, or as the result of a special interposition of Providence, as peculiar occasion might require. But now it is recognized that every new turn in human thought belongs to a chain of manifestation, the links of which reach backward and forward indefinitely. It must have adequate cause and significance, and also possess a philosophy and logic of its own.

With the closing part of the nineteenth century the time was ripe for a marked spiritual reaction. Materialism was aggressive, and had subtly permeated science, phi-

losophy, ethics, sociology, and therapeutics, and even the Church was not exempt from its penetrative influence. Realism, pessimism, agnosticism, and atheism had become pronounced, and a new spiritual uplift was due, and nothing could hold it back. The higher nature of men refused longer to be bound.

Out of the rapidly developing spiritual consciousness, including a recognized healing potency involved in the wide movement, there grew two separate and distinctive systems, having interior resemblances, but outwardly and philosophically quite unlike. One was esoteric, impersonal, without central authority, creed, or general organization, and of free and individualistic spirit, and this, at length, came to be designated as the New Thought. The other, with strong outward organization, authority centred in one person, absolute in doctrinal detail, and denominational in form and polity, was called Christian Science.

The multitude who look upon the Christian Science movement — phenomenal in

its growth and power — and count it as a passing fancy or delusion are incapable of fair and intelligent judgment. It is no spasmodic or chance happening. It mingles with and adds its quota and quality as a factor to the general onward current of human development. As a rule, such radical reactions, in some features during their early stages, are likely to be extreme, and this, in the long run, is not without compensation. They are like a swift flowing stream of great momentum in a channel of limited width. In the natural course, after the initial stages there comes a gradual broadening, softening, and a more apologetic temper. As time passes, early sharp boundaries become more elastic, and gradually somewhat modified by environment. If this does not prove to be the trend of Christian Science in the future, it will be a rare exception to a general law.

Though entirely distinct in doctrine and framework, and with differences most marked in method and theory, the New Thought has intimate spiritual agreements

and points of contact with Christian Science. While these correspondencies are wholly internal, no worthy representative of the New Thought will fail to be highly appreciative of the good in Christian Science, and friendly in general relation. Many of the observations already made regarding common ground with the Church, are equally pertinent in this connection.

No spiritual revival is fully intelligible from an intellectual and conventional standpoint. It can be interpreted only from within. With limited and exceptional outcroppings, a most vital body of truth has lain dormant since the period of the primitive Church. The modern practical application of spiritual power for the assuagement of mental and physical ills was not a discovery or special revelation. It was a divine and eternal law, though largely out of intelligent use and application. But by natural selection new forward impulses of eternal truth choose the fittest channels for their fresh expression. As Mrs. Eddy's individuality was the one in which leader-

ship for the Christian Science division of the new advance actually lodged, it is fair to conclude that for some reason she was the most suitable instrument. Whatever her incidental mistakes, she deserves honor and respect accordingly. This she will receive in future, however it may be lacking to-day.

It is granted that if the adherents of the New Thought find their general free system best suited to their needs, no less there is also a great class of minds who prefer authoritative guidance and interpretation. Here, with all good-will, we agree to think differently. Outwardly moving in two almost opposite lines, in basic principles and ideals there is nearly a parallel course.

There can be no logical rivalry between the adherents of the two movements that are under review. Each should rejoice in the progress of the other. The New Thought is no feeble imitation of its more observed neighbor, nor is its light borrowed. It is a great silent uplift and advance, with no emphasis upon outward machinery, and therefore entirely unappreciated by the

world at large. But its influence in the shaping of internal causative forces is very great.

Healing through the higher law is founded upon principles that are common to the race. They cannot be monopolized by any institution, or confined within any limits. Whatever men may or may not call themselves, they are privileged to turn their faces toward the great Fatherly Spirit for aid in every condition. In it they live and move and have their being. Freedom to worship God after the dictates of one's own conscience, freedom to open the soul to the reception of all living and loving good, freedom from the shackles of man-made legislation as applied to individual inner development and activity, these are universal ideals and possessions.

Spiritual verities can be bounded by no artificial lines, but are always available to the degree that the higher consciousness and local hospitality will permit. In the not distant future the philosophy of Christian Science will become modified and a spirit of greater toleration developed. Its

marvellous growth makes the rise of some spiritual exclusiveness easy. But every truly spiritual work should be characterized by breadth and universal good-will.

The religious world has seen too much of the "I am of Paul" and "I am of Apollos" feeling, for the Spirit of Truth is free, and its highest ideal is universality. The New Thought and Christian Science are very different, and this is necessary in order that they may be supplemental. Each is doing a work that is impossible to the other. Without any responsibility for the imperfections of the other, the adherents of each system should see the best in its neighbor, otherwise its assumed idealism is bound and inoperative. In a moral order which is governed by spiritual law, and with a divine love which is universal, there can be no exception, exemption, or limitation. Associations need not outwardly mingle in their respective activities, but unless their sympathy, love, and good-will flow out beyond their own technical boundaries there is a spiritual loss.

THE NEW THOUGHT AND MODERN REFORMS.

THE New Thought in its fulness is the most vital and comprehensive "reform," because it lies at the foundation of those more superficial movements which usually are included under that name.

The inner or spiritual realm in men is the unseen fountain from which flow out all external action and phenomena. Relatively it covers the field of primal causation, while those manifestations with which men most generally concern themselves are only corresponding results. "As is the inner so is the outer."

The attention of reformers is almost entirely centred upon those things which are observed upon the surface of life. But often those who are devoted to these various external movements, persuade themselves that in their special reform — often

touching but a single phase or channel of human activity — almost everything is included. Only inaugurate their peculiar panacea, and all will be well. Such a partial and disproportionate view comes from a lack of appreciation of the breadth and many-sidedness of evolutionary principles. Human temper and character cannot be made over from the outside.

Without any specific disparagement of the many varying methods and external policies which attract the most attention, they do not contain deep or vital elements. They are only more or less expedient ways of doing things.

Without underestimating the importance of special legislative experiments, high tariff or low tariff, questions of capital and labor, various methods of taxation, land and money and socialistic theories, the New Thought lies back of and encloses them all. It is the basis of real progress and development. The improved solution of any of the reforms enumerated depends upon spiritual character. Mind is the real

worker, while these are but its outward tools and instruments.

The greatest Teacher the world ever has known confined his efforts to character and spiritual development, well knowing that inner quality will find corresponding outward expression. His work was with foundation principles, and not with political or even social forms and theories. Ideal character will not fail in its own manifestation. The stream will take its quality from the fountain.

Wise legislation and correct social mechanism and method are desirable, but there are scores of would-be reformers engaged in these secondary departments of conventional activity where there is one giving his attention to the development of the fundamental elements of character.

Men cannot be made honest and capable by legislation or by any special form of government. The whole history of mankind is a witness to that fact. Inaugurate the most ideal laws, rules, and regulations, and they do not modify or renew the deep

and abiding springs of moral and spiritual quality. While honor belongs to political and social reformers in every department, causative principles should be valued in due proportion.

If the scientific truth which is written in the constitution of man and outlined in the "Sermon on the Mount" prevailed, outside matters might almost be left to shape themselves. Every man could be a law unto himself.

The issues of life are from within. This great truth needs more emphasis, for the reason that the vast majority of reformers occupy themselves upon the circumference rather than at the radiant centre, and so are at a disadvantage. They are vainly trying to plaster goodness upon people instead of awakening the forces that are latent within.

The outward expressive phenomena of life, like the body, are simply the articulation of the inner reality. To modify an effect it is logical to address ourselves to the cause. The soul of man writes its quality in things external.

The most important mistakes of the world have been its attempts — generally well meant — to override or disregard the Established Order. Men think that they can formulate some plan more expeditious than inner and evolutionary processes.

Nature has no short-cuts, magic, or chance movements. Mind quality will just as surely translate itself into action as water will run down hill. To change results by working among results is like lifting at the wrong end of the lever.

Nature insists upon our following her method if we are to have her aid. Human enactment is almost entirely negative. It consists of an ever repeated "thou shalt not." It never can be the mainspring of positive character.

The dominance of the New Thought in human consciousness would solve the many "problems" which are insoluble on their own plane. The mere letter is powerless and meaningless without the spirit. Dig your foundations deep, and the structure will stand firm.

THE NEW THOUGHT AND THE MEDICAL PROFESSION.

THE New Thought has no prejudice against the medical profession. It recognizes the indispensable place in the human economy of existing therapeutic systems, and feels nothing but a friendly relation. Through imperfection of every kind we are working in the direction of perfection. Materia medica fits the present stage of man's development.

The vast majority of medical practitioners are conscientious and self-sacrificing, and deservedly stand high in public estimation. They are the exponents of a great system which, though constantly changing, is earnestly striving to adapt itself to human needs.

The broader evolutionary philosophy shows us that nothing is in evidence that has not a place and is not required. The

ideas of the physician of to-day are broadening, and his usefulness is increasing. His progress in the discernment of hygienic laws is steady, and his recognition of mental and spiritual forces in therapeutics is growing more distinct.

It is true that the New Thought believes that reliance upon drug treatment is but provisional, and that the time is not far distant when it will be outgrown. Hygienic observance is already more relied upon, and the next step will be among the more subtle forces of mind and spirit.

But so long as men regard themselves primarily as material beings they will rely mainly upon material means for the healing of disease. Conscious dependence can be transferred only through slow growth.

Everything comes as fast as it is due. Systems are not imposed upon men, but are rather the crystallization of human opinion and consciousness. They are adaptive and correspondential. So long as materialism in thought prevails, material remedies will fittingly be in vogue.

In the category of acute, contagious, and rapid disorders, the physician is, and for some time to come will be, indispensable. He naturally will have the responsibility. But even in such cases co-operation will become common. The mental and material practitioner will increasingly work together on the different sides of the same case without prejudice.

It may be frankly admitted that in the main, for the present, the principal exclusive field for mental treatment will be with those disorders which are of a chronic or gradual nature. Such an admission does not in the least compromise the high and positive principles of mental and spiritual healing. These will displace lower forces just in proportion as there is receptivity in the public mind. Nothing can be forced ahead of its time. It must ripen. The leaven will work just as rapidly as the conditions of the meal will allow.

The New Thought should not be looked upon merely as a competitive healing system. It is rather a philosophy of life, or,

better still, a new consciousness. Its remedial power is incidental. So far as physical disorder is concerned, it is more a system of prevention through individual development. Its laws are positive and exact, but owing to local and personal limitations they are obstructed.

The wide-awake physician is mixing more cheer and optimism and less drugs in his prescriptions. The patient demands something that he can see and feel. The physician, being wiser, often satisfies that demand with a "placebo" — in the nature of a bread-pill.

As the orthodox church has become increasingly permeated with liberalism, so former dogmatism in medical practice is becoming honey-combed with progress. The enterprising physician will not long be left behind.

Even in regular practice, drugs are being superseded by electricity, massage, X-rays, colored light, fresh air, music, nature study, gymnastics, physical culture, and numberless other appliances aside from a positive

direct resort to mental forces. Toleration, experiment, and advancement are in the air.

Should we compromise with evil by taking a small quantity or a diluted quality? We believe that the whole family of antitoxical preparations, lymphs, vaccine virus, and all other devices for setting up a new disease in the place of a condition already existing, will be displaced and seen to be illogical. We will not continue to introduce subtle complex contamination. Purity of mind and body will be the effective prevention of contagion and infection.

Clean surgery — when surgery is clearly necessary — is scientific and exact. The same cannot be said of drug medication, which is not scientific, and must ever be mingled with uncertainty and empiricism. Were it otherwise, medical methods would not be continually changing, and subject to fashions and fads.

Intolerance and prejudice are unworthy and unwise, either on the part of the New Thought or the medical profession. They defeat the very end intended. The truth

never can be silenced. Every new cause that is worthy receives actual stimulation through ostracism or persecution.

The faithful doctor of the present day is fulfilling an important function in the body politic. But he cannot without loss remain insensible to the inevitable trend. Progress toward the employment of finer and higher forces is a common inspiration.

Back toward nature! Or rather forward toward her divine recuperative powers.

When a physician will go back upon all former conventions, and send his consumptive patient to camp in the Adirondacks with no medicine but pure air and food, it is a great forward step. Were the proper mental and spiritual pabulum also added, the combination would be full and ideal.

We denounce nothing. Public education is advancing with rapid strides, and every system will be tried and tested, and must finally stand on its own merit. The march of truth may seem slow, but it is mighty and certain.

APPENDIX.

MENTAL AND SPIRITUAL GYMNASTIC EXERCISES.

Self-Development Through Auto Suggestion.

A Few Formulated Lessons for Private Use, or for Reading in Concert by Classes, Assemblies, or Families as a Means of Spiritual, Moral, and Physical Restoration and Growth.

As introductory to the appended suggestive exercises, we may observe that while the effort has been made to present the principles of the New Thought in a lucid and simple way, experience has demonstrated the value of still more concrete lessons for meditation and concentration. There is a power to bring home Truth and to lift the consciousness, when ideals are presented directly in the first person singular which can be gained in no other way. Spiritual vibra-

tions in the mind are thus rendered sharp and distinct.

An intellectual fact may be simply known by a single statement; but higher principles, to become graphic and ruling, need iteration and reiteration, and hence the logic of the process. The average mind is so filled with conglomerate and disorderly material that its displacement by higher thought can be accomplished only by systematic and persistent effort.

The lessons and method are therefore invaluable if one wishes to get *into* the New Thought. The beauty of a picture gallery cannot be understood by gazing at the outside of the building, and likewise the brightest mind cannot discern or interpret the inner transformation from an external view. The critic from without can do no more than criticise at random. Only a cultivated consciousness and a new standpoint can give him qualification.

In one of our former books ("Ideal Suggestion") restorative exercises were presented for meditation and concentration, and as an

auxiliary aid the suggestions were given in large type, thereby assisting the mind, through the eye, in the focalizing of Truth. So far as the author is aware, that was the original presentation (1893) of such a method. Thousands of spontaneous testimonies from all parts of the world attest its scientific restorative efficacy. The author therefore has felt that to assure the completeness of this work, and to render it fully effective, a few simple lessons should be added in an appendix. They are only suggestive, and give hints of what one, if he choose, may improvise for himself.

It is admitted that the method of the lessons may be "unto Jews a stumbling-block and unto Gentiles foolishness; but unto them that are called "(discerners of the principle), they will bring help and inspiration in proportion as they are faithfully assimilated. They will be useful, not merely for invalids and semi-invalids, but for all who wish to unfold a healthful and harmonious inner consciousness. Prevention is far better than cure. "The kingdom

of heaven is within you." The purpose is not to pour in new facts of an occult order, but to unfold and educe the spiritual selfhood.

MENTAL AND SPIRITUAL GYMNASTIC EXERCISES.

Specific Practical Directions.

First. — Retire each day to a quiet apartment, and be alone in the silence.

Second. — Assume the most restful position practicable; breathe deeply and rather rapidly for a few moments, and thoroughly relax the physical body, for suggestive correspondence thus renders it easier for the mind to be passive and receptive.

Third. — Bar the door of thought against the external world, and also shut out all physical sensation and imperfection so far as possible.

Fourth. — Rivet the mind upon the suggestive lesson. After repeated reading and the absorption of its truth, fasten the attention upon the final ideal which is shown in larger type. Do not merely think about it, but try to *feel* it with every nerve centre in the body. Give yourself to it until it fills and overflows the whole consciousness.

Fifth. — Alternate, at intervals of a few minutes, periods of intense concentration with those of utter relaxation. It takes the positive and negative to make the unit. The whole exercise may be continued anywhere from ten minutes to an hour, as circumstances render practicable and experience guides.

Sixth. — Call your most needed ideal into consciousness during every wakeful hour at night. If the mind wanders, gently but persistently call it back. The power of control will grow steadily. For a night thought, feel that the divine and the human are in positive contact. You are in God (Omnipresent Love) and cannot get away even if you should try.

Seventh. — If disordered conditions are chronic and tenacious there need be no discouragement if progress is not rapid, or if "ups and downs" occur. Absorb the ideals repeatedly until they *live* in and with you. They will increasingly become a spontaneous and well-defined feeling. The cure is not magical, but a natural growth. Ideals tend toward expression and actualization.

Eighth. — For use in assemblies, groups, or families, the exercises should be read slowly, in concert, followed by concentration, in the silence,

upon the ideal which forms the climax. The exhibition of the respective emphasized suggestions, in large text, upon the walls of the room in sight of all will greatly aid in concentration. If made in gold or bright material especially, they may afterward be reproduced in consciousness and stand out to the mind's eye, notably at night, in letters of fire. They photograph an idea upon the mind.

If you wish to get rid of disorderly and depressing thoughts, the way has been plainly indicated by which they may be displaced. You gradually create a new world for yourself.

The process is scientific, but so simple that, conventionally, we have looked right through and beyond it.

Be assured that if you enter the mental and spiritual gymnasium, and earnestly develop your inner powers for six months in the way suggested, you will value the acquirement beyond possible estimate.

FIRST SUGGESTIVE LESSON.

"In Him we live and move and have our being."

I COME face to face with the great Fatherly Presence.

I lift my consciousness into contact with that mighty, healing, loving, Divine Life which touches me within and without.

I open my nature for an influx of life, love, harmony, and strength from the Overflowing Fountain.

"They that wait upon the Lord" (hold him in loving thought) "shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint" (Isaiah xl. 31). This is not merely biblical poetic sentiment, but scientific and psychological law.

My life is a part of the Universal Life, and not an isolated unit.

The heart-throbs of the Eternal Spirit pulsate through me.

God is the great Reality for thought to rest upon. Consciousness when centred upon material things becomes restless and disorderly.

To change from a ruling self-consciousness and homage to material things, to an abiding divine consciousness, is to find harmony and health.

What we mentally dwell upon we grow like, and this law is as constant as gravitation. The "Holy Spirit" is not a rare theological visitor, sent from a distance, but an every-day practical working force.

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I Open My Whole Nature to the Universal Spirit.

SECOND SUGGESTIVE LESSON.

I ASSERT my freedom from the rule of the seen and temporary.

The invisible life principle fills all space, for God is omnipresent.

O soul within, how little hast thou been aware of thy grand opportunities and privileges! How hast thou timidly groped thy way through material fogs and mists when thou mightest have lifted thyself to the plane of spiritual verities! How thy whole horizon has been black with clouds which were only the shadows of thy dark thoughts and imaginings!

I am a living soul, and not a fleshly being of mere physical sensation. I never have seen myself nor my nearest friend. What my eyes behold is only outward expression.

As I am soul, nothing outside can harm me. Fire may burn my body, but it cannot touch me. Water may drown my form, but it is harmless to me. I — the real — am

impervious to illness and to so-called death. Nothing in the universe can injure *me* but my own false and mistaken thinking.

I continually suggest the good to myself. Day by day I extract it from seeming evil. I form it from the infinite supply of spiritual substance which surrounds me. I breathe it in and embody it. I give myself to it, and it overflows my old self-imposed and baseless limitations.

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I Lift My Consciousness from the Seen to the Unseen.

THIRD SUGGESTIVE LESSON.

THE quickening perception of an all-embracing love sends a new thrill of life through sluggish minds and weak bodies. Every physical extremity gains something from the vital impulse.

I am at one with the Universal Good, and send out loving thought to all around me.

"Love is the fulfilling of the law." It is the human *summum bonum*. As we embody its spirit we incarnate and express divinity. It is an all-surrounding atmosphere in which we live, even though unconsciously. In proportion as we send out love we receive it.

Love heals. It lifts us out of the baser planes of thought.

I love God and all humanity. I send out thought ministration to all about me. Thoughts are real forces — living messengers of power. Love thoughts, even when brought to bear upon our pains and trials,

transform them and make them educational.

"Love never faileth." Its fruits are perennial.

As we cease to resist our supposed enemies, — personal and impersonal, — they, by a subtle law, turn about and serve us.

Antagonistic thoughts manifest themselves outwardly in restlessness and disorder.

As I radiate love in every direction it is reflected back to me. Through such an activity I build up the kingdom of heaven within. That kingdom includes health, harmony, and happiness.

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"Love Thinketh No Evil."

FOURTH SUGGESTIVE LESSON.

I AFFIRM spiritual freedom.

I sever the chains of appetite, passion, and traditionalism, and realize the liberty of my real self.

I deny the slavery of sense. I repudiate the bondage of matter. It is well in its place, but I renounce its supremacy.

I bury all negation, weakness, and fear.

I enthrone and embody the positive, living truth.

I am strong in the Lord.

I have growth, energy, vitality, and power.

I have love, light, harmony, and courage.

I am wise, strong, and free.

"Know ye not that your body is a temple of the Holy Ghost, which is in you?" Its inner court is the banqueting-house of the divine and the human. There are two in one, and one in two.

We are transformed by "the renewing of

our mind." Mental renewing is thinking upon a higher plane.

I am happy. I am content.

As a spiritual entity, I fear not animal magnetism; I have no belief in ill luck. I demonstrate over external circumstances. I deny all malign astrological influences, and triumph over adverse heredity.

I deny that things are against me. "All things work together for good to them that love the Lord."

I conquer discord without by harmony within.

I walk by faith and not by sight.

I am full of faith.

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I AM A LIVING SOUL.

FIFTH SUGGESTIVE LESSON.

I HAVE overcome the world, the flesh, and the evil. I am pure. I am strong. I am healthy.

Through the power of the mind I affirm soundness of body.

I live not by bread alone, but receive nourishment through every influx from the divine overflowing.

We are subject to ills when we live in the basement of our nature. It is a kindness that, at length, we become uncomfortable there, for then we will earnestly seek the higher, sunny apartments.

Thinking is an engraving-tool, and by its skilful wielding we project ideals into high relief.

I will dream dreams of beauty until they solidify around and within me.

I am a sculptor, and thinking is my chisel.

The Word which is within, I speak into

externals. The inner Christ demands outward expression.

I am a concrete manifestation of the law of life and growth. In the past my visible expression has been that of a bundle of limitations and traditional acceptances.

I claim an inner light and inspiration which will flash vitality through every nerve, muscle, and tissue. I claim this action in every-day exercise.

I refuse to multiply evils, diseases, and discords through the seed of bad thought images. My mental quality is woven into body.

Nothing is impure and unholy, in and of itself. Only wrong thinking makes it so. I will think no evil, and try to think *of* no evil.

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I Rule Bodily Conditions.

SIXTH SUGGESTIVE LESSON.

I RETIRE within, in consciousness, and open my inner hearing to the revelations of Spirit.

The Christ represents the universal and eternal divine sonship, — the highest possible inner consciousness. In most men it is latent or but feebly developed. It was locally and historically expressed in full degree through the personality of Jesus, but by no means limited to him.

The sanctuary of soul is the "Holy of Holies," the trysting-place of the divine and the human. The divine likeness is here unveiled. It is the "manger" where the Christ consciousness comes to birth. It is the angel who brings "good tidings of great joy." Here the resurrection takes place when the stone of the lower self-consciousness is rolled away. Here is the divine affinity which feels its oneness with God. "The kingdom of God cometh not with ob-

servation; neither shall they say, 'Lo, here! or there!' for lo, the kingdom of God is within you." That kingdom includes wholeness, harmony, and health. The Sun of Righteousness arises with "healing in his wings."

How we have looked at these things as far away, and made them cold and merely historic! I will bring them home. They are within — subjective rather than objective.

The Lord was not in "the wind," "the earthquake," nor "the fire," but in the "still small voice." As we feel the Presence we receive an impress of its beauty and perfection.

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I Hear the Still Small Voice.

SEVENTH SUGGESTIVE LESSON.

FAITH is scientific. It is not mere expectation, but present substance.

To live vigorously we must live by faith. The illumined will is the divine energy or power exercised in the inner man. Nothing can withstand its might. It takes hold of forces that are infinite.

"I will" is a projectile which hits the mark — a power that "removes mountains."

Unbelief ends in stagnation and despondency. It is leaden, nerveless, and cowardly.

"I will" is the pilot that grasps the helm and steers the human craft God-ward.

If I fall, I will not stay down, but arise and push forward.

A victorious life is mine. Back of, and supporting me, are all the real forces in the universe. "If God be for us, who can be against us?" It is not the lower self that guides my life, but the Spirit which worketh in me.

There is no uncertainty. I know in whom I have trusted.

In proportion as the Christ is unfolded in us we have a right to speak from the standpoint of the universal. Said Emerson: —

"I am owner of the sphere,
Of the seven stars and the solar year.
Of Cæsar's hand and Plato's brain,
Of Lord Christ's heart, and Shakespeare's strain."

Ideally, we own every spiritual reality which we can appreciate and assimilate.

Even God is "our God" — that is, our *own* Good. I have faith in God. I have faith in myself. "According to thy faith be it unto thee."

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I HAVE FAITH.

EIGHTH SUGGESTIVE LESSON.

We are members one of another. The race is a great organism.

I claim perfect liberty, harmony, and happiness, and thereby help others to express them. In a deep sense I live in them and they in me.

Human thought flows forward in a great volume, and we contribute our quota of harmony.

My soul currents flow outward. I give to the needy, not merely things, but something of myself.

I heal and am healed. I restore and am restored. The outgo and the influx together form the ideal unit. Neither can exist alone.

I hereby recognize every human brother as a son of God. I know his divinity, and will help him to uncover and express it. I send thought ministrations, and thought is winged with power.

Humanity, I am one with thee! I break thy chains and proclaim thy freedom! I open thy prison doors and bid thee go forth into the light and beauty of spiritual liberty.

My love for near friends is only the training-school for a universal attraction. I cannot live in and by myself. I am giving out my quality, even though unconsciously.

I send everyone a God-speed and an awakening call to the divine self, or Christ within. I affirm peace, healing, and love. I receive what I give out.

By seeing the perfect ideal in everyone, I thereby help it into actuality and expression.

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THOUGHT MINISTRATION IS WINGED WITH POWER.

NINTH SUGGESTIVE LESSON.

We are all — consciously or unconsciously — engaged in drawing mental pictures. Every thought has character, proportion, and energy. My unseen delineations seem to fade out, but in reality they are more durable than granite.

My immaterial images are the indexes of my own quality. They reveal myself to me. I am the artist who executes them, and I also study them, because I cannot put them away. The longer I gaze upon them the more like them I become.

I am obliged to occupy my own mental museum, and there is no escape from it, here or hereafter. This companionship may make a very real heaven or hell.

If I fill the corridors of my mind with pictures of evil, disorder, disease, and deformity, its multitudinous spectres will ever leer at and mock me. If, in my off-hand drawing, I carelessly or unwittingly set up

the unreal, and let it stand, it puts on reality to me.

Our thoughts are our very near neighbors, with whom we sit face to face. We may shape them gradually either into angels or demons.

I will employ only perfect models. I will think loving and beautiful companions into intimacy. I will specify and suggest such qualities as I wish in embodiment.

I will turn the formative power of my thought upon love, joy, harmony, and purity until they become photographed upon my soul in all their sweetness and perfection.

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I AM BUILDING THE WORLD IN WHICH I MUST LIVE.

TENTH SUGGESTIVE LESSON.

We do not need things, but we need God. To the God-consciousness is added everything needful.

The divine voice within, which has been drowned by external noises, must become articulate. I listen to it! I utter it! I hear it! I obey it! I am one with it! I am it! In my new experience I turn within, and am led to exclaim with Peter, "My Lord and my God!"

As the sun radiates heat, so my spiritual inmost sends out abundant light, life, and love through every avenue of my organism.

The Spirit is power. It goes behind appearances and knows what is real. It is. It abides. It rules.

Our life is a divine infoldment and a human unfoldment. Though seemingly hidden, it is made in God's image and after his likeness.

The Christ within shows us the Father.

As soon as the prodigal "came to himself" — his *real* self — he turned toward the Father's House.

I am never more alone, for "Thou art with me," "Thou hast beset me behind and before."

I now behold my own ideal and potential completeness. I lack nothing. I am well. I am whole.

The Christ method of healing is normal because it is in accord with the laws of being.

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I AM AWAKE TO MY OWN DIVINITY.

ELEVENTH SUGGESTIVE LESSON.

My seeming trials and pains are not really against me. They are like the purifying fire which burns up the "wood, hay, and stubble," leaving the real self unharmed and beautiful.

God never made illness, disorder, nor discord any more than he created sin. They are not normal nor in the highest sense natural. They are man-made perversions.

Nothing can antagonize me. I have no impatient or rebellious spirit toward person, place, thing, or condition.

I disarm every seeming adversary and win it to my side by vibrating with and not against it.

Bitterness and penalty are linked to sin to turn me from it. They come to make me uncomfortable in the lower consciousness so that I may be pushed higher.

I do not like friction, and therefore look about to see if I may climb above it. Its

friendly goading comes to drive my thoughts upward to harmony and life, and nothing less bitter would do the work.

My recognition of the real purpose of pain takes away its sting. To see it as an enemy intensifies my distress.

To think anything is against one virtually makes it so, while love toward enemies of any kind transforms them.

Even disease is really the friction caused by the surge of divine and recuperative forces to repair our mistakes. Resistance makes the process harder.

"But I say unto you that ye resist not him that is evil."

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NON-RESISTANCE IS A DIVINE LAW.

TWELFTH SUGGESTIVE LESSON.

I LOOK upward. Prayer in its highest form is communion and aspiration. Petition is not needed to change God, because he is already perfect. True prayer wields divine forces and makes them ministries of blessing. It discovers and utilizes the higher law. Every prayer for the best is eternally answered, — on God's part, — but not *to us* — unless we come into at-one-ment.

"All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them" (Mark xi. 24. New Version). Note the "have received."

If ruling desire binds me to God, I shall receive what is God-like. I link myself there, and not to dust. I pray to be whole, and on God's part the answer is eternally complete. To pray is to lift the soul into unison with the Eternal Goodness.

The "Christ mind" is the full-orbed consciousness of divinity within. It grows in

me. I have it. I feel it. I embody it. It soothes. It restores. It heals.

I yield myself to the higher harmonies. Wherever the reign of love is set up, there is heaven. It comes not as a gift, or arbitrarily. It is a growth.

"These signs shall follow them that believe." Are "them that believe" limited to a single country or period? What are the "signs"? See Mark xvi. 17, 18.

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UNDER THE DIVINE LAW THE HIGHER PRAYER PROVIDES FOR ITS OWN ANSWER.

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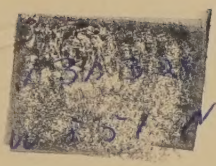

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